THE

LATTER-DAY SAINTS
MILLENNIAL STAR

VOLUME 5

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GEORGE E. MAYCOCK

Nov. 1, 1946
Happy Birthday from your Dad.
on your 31 Birthday, and when you
are through with this book give
it to my grandson. ab Wardle.
P.S. Your Grandmother gave it to me

LATTER-DAY SAINTS'

MILLENNIAL STAR.

JAMES D. WARDLE
424 So. State St.
Salt Lake City 1, Utah

VOLUME V.

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"WHEN THE LORD SHALL BUILD UP ZION, HE SHALL APPEAR IN HIS GLORY."—Psalm cii. 16.

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MDCCCXLV.

PREFACE.

In presenting to the public the fifth volume of the Millennial Star, we feel a great pleasure in the completion of the same, notwithstanding the melancholy and tragic details which occupy a portion of its pages; and we feel assured by the Spirit of the Lord, that the things therein recorded will not be forgotten, when evidence shall be brought forth in condemnation of the wicked, and in justification of those, who, amidst thraldom and persecution, have endured even unto the end.

Conscious of the manifold imperfections of the present volume, we still trust it will be received as a portion of the chronicles that have borne a faithful testimony of the history of the last days.

EDITOR.

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THE

LATTER-DAY SAINTS'

MILLENNIAL STAR.

No. 1. JUNE, 1844. Vol. V.

AN ADDRESS TO OUR PATRONS.

In sending forth the first number of the fifth volume of the Millennial Star, we feel to solicit a continuance of the patronage of our numerous readers; and on our part we pledge ourselves to make the columns of the Star (as we have always hitherto done), a medium through which to communicate whatever intelligence may come to hand that may prove beneficial in the building up of the Saints in the faith of the gospel, and preparing them for those things which must shortly come to pass, and by which alone they can be enabled to stand, even by continued accessions of knowledge to give them strength according to the day.

We rejoice greatly, together with all Saints, in the privileges which we enjoy from living in the dispensation of the "fulness of times," and in the advantages we derive from having a living prophet of the Lord, through whose instrumentality we can obtain that necessary knowledge, for the rejection of which God will bring his judgments upon the nations, and the inhabitants of the earth shall be burned up and few men be left.

That we may be instrumental in gathering together the remnant that shall be saved, and who shall be found in the "midst of the earth," there to be shielded from the calamities which shall overwhelm the rest of mankind, let us individually seek to disseminate those principles which the Lord has sent forth for the salvation, temporally and spiritually, of those that will hearken and obey.

In order more effectually to accomplish this, we have determined to increase the number of the Millennial Star, and though still retaining the size and quantity of matter, to reduce them in price to twopence halfpenny each, with the intention of a further reduction if the sale can be extended to three thousand.

To effect this, we call upon the assistance of our elders and others, to do their utmost in order to disseminate them more extensively in their varied fields of labour, and to seek to awaken an appetite for the reception of intelligence, which will be the only guarantee for securing peace and prosperity in the respective branches of the church.

We have also other publications which we have issued, the circulation of which would undoubtedly be productive of much good. We would refer in the first place to the letters of O. Cowdery to W. W. Phelps, which we have determined to sell at three shillings and sixpence per dozen, or four pence each, instead of five shillings per dozen.

The reply of Joseph Smith to the letter of J. A. B. we are not able to sell at a lower rate than seven shillings per hundred, but we would earnestly recommend an extensive circulation of the same, as perhaps the most illustrative of the character of our beloved brother, and also of the motives by which he is actuated.

We also feel to urge upon the Saints the study of the Book of Mormon, through the coming forth of which we have received so much light and intelligence, and

have been made the recipients of so many blessings. In our opinion, the importance and value of this record is not by any means appreciated, even by the Saints, generally speaking; and we feel persuaded, that ere long, it will occupy a much more prominent position in the progress of the kingdom of God. But there is another motive that ought to actuate the Saints in the purchase of this book:—we have a very considerable stock on hand, the proceeds resulting from the sale of which will be applied in assisting the poor friends to emigrate, whilst another portion of the same has been made over to the Temple at Nauvoo, and we feel very anxious to dispose of them that the receipts may be applied towards the completion of that great and important work.

We have also on hand the Testament of the Twelve Patriarchs, which, though not considered by the Saints as orthodox, yet containing much beautiful doctrine and principles of truth, and forming, to say the least of it, a great curiosity. In order to effect the sale of this work, we have determined to sell them as low as we possibly can, viz. full bound at one shilling and sixpence each, or sixteen shillings per dozen; neatly done up in stiff covers at one shilling each, or eleven shillings per dozen.

THE GATHERING.

(*Concluded from page* 181, *vol.* 4.)

From the whole of the preceding it is very evident that God has had a great design to accomplish in regard to the human family; that in order to bring about his purposes, he has uniformly gathered his people together; that this gathering was for a two-fold object—first, for the convenience, happiness and teaching of the parties immediately concerned—and secondly, for the benefit and salvation of themselves and their posterity in the future, according to the eternal purposes of God. And whatever may be the opinions of men in regard to the subject, the scriptures are plain and definite, and clearly show not only that he has in different ages collected his people together, and that the people which he calls together are blessed of him; but that the principle of scattering is a curse.

When the children of Noah were all assembled together they were blessed of God, when they began to work wickedness, and build the Tower of Babel, their language was confounded, and they were *scattered* abroad upon the face of the whole earth, as a curse, that they might be prevented from combining together to frustrate the purposes of God.

When the Lord pronounced blessings and cursings upon the children for obedience or disobedience, according to Deut. xxviii, one of the greatest blessings was that they should dwell in peace in their land—"The Lord shall command the blessing upon thee, in thy storehouse, and in all that thou settest thine hand unto; and he shall bless thee *in the land* which the Lord thy God giveth thee. The Lord shall *establish* thee an holy people unto himself"—Verses 8 and 9. And on the contrary, if they should disobey the commandments of God, the Lord should curse them by scattering them. "And it shall come to pass that as the Lord rejoiced over you, to do you good, and to multiply you; so the Lord will rejoice over you to destroy you, and to bring you to nought, and ye shall be plucked from off the land, whither thou goest to possess it. And the Lord shall scatter thee among all people, from one end of the earth even unto the other"—Verses 63 and 64. Ezekiel speaking on the same subject says—"And I will scatter toward every wind, all that are about him, to help him, and all his band, and I will draw out the sword after them, and they shall know that I am the Lord, when I shall scatter them among the nations, and disperse them in the countries."

In speaking of the blessings of the house of Israel in the last days, one of the greatest blessings is, that God will "gather them from among the nations," and restore them to their old possessions, that Jerusalem shall be inhabited in her own place, and that the Jews shall dwell in their own land; this at present is the great hope of the Jews, "that God will yet be favourable to Zion, and remember the outcasts of Jacob." Ezekiel, in speaking upon this subject, says, Ezek. xx. 33—42—"As I live, saith the Lord God, surely with a mighty hand, with a stretched out arm, and with fury poured out, will I rule over you: And I will bring you out from the people, and will gather you out of the countries wherein ye are scattered with a mighty hand, and with a stretched out arm, and with fury poured out. And I will bring you into the wilderness of the people, and there will I plead with you face to face, like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you saith the Lord God. And I will cause you to pass under the rod, and I will bring you into the bond of the covenant; and I will purge out from among you the rebels, and them that transgress against me. I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel; and ye shall know that I am the Lord. As for you, O house of Israel, thus saith the Lord God; go ye, serve ye every one his idols, and hereafter also, if ye will not hearken unto me: but pollute ye my holy name no more with your gifts, and with your idols. For in mine holy mountain, in the mountain of the height of Israel, saith the Lord God, there shall be all the house of Israel, all of them in the land served me: there will I accept them, and there will I require your offerings, and the first fruits of your oblations, with all your holy things. I will accept you with your sweet savour, when I bring you out from the people, and gather you out of the countries wherein ye have been scattered; and I will be sanctified in you before the heathen. And ye shall know that I am the Lord, when I shall bring you into the land of Israel, into the country for the which I lifted up mine hand to give it to your fathers."

Isaiah, while wrapped in prophetic vision beheld the same glory. He says—Isaiah, xi. 10—12—"And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek, and his rest shall be glorious. And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth."

It is unnecessary for us to enter into all the scriptural details relative to this subject; the principle is so fully demonstrated in the oracles of truth, that he that runs may read, and that man must be blind indeed that does not recognise it.

As we have stated before, not only will the Jews be gathered, but other nations also, to fulfil the purposes of God, and the promises made to the fathers. The Lord will send "fishers, and they will fish them, and afterwards he will send for hunters, and they will hunt them from the deserts, and dens, and caves of the earth." God's elect will be gathered from the four winds of heaven; they will come on mules, and litters, and swift beasts; the ships of Tarshish will be employed to bring them; and when the Lord founds Zion, "the nations will be gathered together, and the kingdoms to serve the Lord. Zion will be established in righteousness, and all nations will flock to her standard." During the Millennial reign, the saints will have their place of gathering, and when Satan is let loose, and Gog and Magog goes forth to battle, they will find the saints in a city, and "encompass the city of the saints round about." When the New Jerusalem descends, we shall find the people of God within it, and outside the walls, dogs, sorcerers, &c.; and when the earth is purified, and becomes celestial, it will be prepared for celestial bodies to inhabit. The righteous then will be ultimately gathered together into one place, possess the renewed earth alone; the wicked will go to their own place, and a purified, renewed people will inhabit a pure, renewed, celestial earth, and free from tribulation, sorrow, and death, be crowned with thrones, principalities, and powers, and rejoice in the presence of God and the Lamb, forever and ever.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 184, *vol.* 4.)

After labouring in that neighbourhood one year, he received a very pressing invitation to remove to the town of Mentor, in the same county, about thirty miles from Bainbridge, and within a few miles from Lake Erie, which he sometime afterwards complied with. The persons by whom he was more particularly requested to move to that place, were the remnants of a Baptist Church, which was nearly broken up, the members of which had become attached to the doctrines promulgated by elder Rigdon.

The town of Mentor was settled by wealthy and enterprising individuals, who had by their industry and good management made that township one of the most delightful in that country, or probably in the Western Reserve. Its advantages for agricultural purposes could hardly be surpassed, while the splendid farms, fertile fields, and stately mansions made it particularly attractive to the eye of the traveller, and gave evidence of enterprise and wealth. In that beautiful location he took up his residence, and immediately commenced his labours, with that zeal and assiduity which had formerly characterized him.

But being an entire stranger, many reports were put in circulation of a character calculated to lessen him in the estimation of the people, and consequently destroy his influence. Some persons were even wicked enough to retail those slanderous reports which were promulgated, and endeavoured to stir up persecution against him; consequently many of the citizens were jealous and did not extend to him that confidence which he might otherwise have expected.

His path was not strewed with flowers, but the thorns of persecution beset him, and he had to contend against much prejudice and opposition, whose swollen waves might have sunk one less courageous, resolute, and determined; yet, notwithstanding these unfavourable circumstances, he continued to meet the storm, to stem the torrent, and bear up under the reproach for some time.

At length the storm subsided, for after labouring in that neighbourhood about eight months, he so wrought upon the feelings of the people by his consistent walk and conversation—his sociability, combined with his overwhelming eloquence, that a perfect calm succeeded—their evil apprehensions and surmisings were allayed, their prejudices gave way, and the man whom they had looked upon with jealousy was now their theme of praise, and their welcome guest. Those who had been most hostile, now became his warmest admirers, and most constant friends.

The churches in which he preached, which had heretofore been filled with anxious hearers, were now filled to overflowing, the poor flocked to the services, and the rich thronged the assemblies.

The doctrines he advanced, were new, but at the same time were elucidated with such clearness, and enforced with an eloquence altogether superior to what they had listened to before, that those whose sectarian prejudices were not too deeply rooted, who listened to the deep and searching discourses which he delivered from time to time, could not fail of being greatly affected, and convinced that the principles he advanced were true and in accordance with the scriptures. Nor were his labours and success confined to that township alone, but calls were made in every direction for him to preach, which he complied with, as much as he possibly could, until his labours became very extensive, spreading over a vast extent of country.

Wherever he went, the same success attended his ministry, and he was every where received with kindness, and welcomed by persons of all classes. Prejudice after prejudice gave way on every hand—opposition after opposition was broken down, and bigotry was rooted from its strong holds. The truths he advanced, were received with gladness, and the doctrines he taught had a glorious ascendancy wherever he had the opportunity of promulgating them.

His fame as an orator and deep reasoner in the scriptures continued to spread far and wide, and he soon gained a popularity and an elevation which has fallen to the lot of but few, consequently thousands flocked to hear his eloquent discourses.

When it was known where he was going to preach, there might be seen long before the appointed time, persons of all classes, sects and denominations, flocking like doves to their windows from a considerable distance. The humble pedestrian, and the rich in their splendid equipages, might be seen crowding the roads.

The churches in the different places where he preached, were now no longer large enough to contain the vast assemblies which congregated from time to time, so that he had to repair to the wide spread canopy of heaven, and in the woods and in the groves he addressed the multitudes which flocked to hear him.—Nor was his preaching in vain. It was not empty sound that so closely engaged the attention of his audiences, and with which they were so deeply interested, but it was the truths which were imparted, the intelligence which was conveyed, and the duties which were enforced.

Not only did the writings of the New Testament occupy his attention, but occasionally those of the ancient prophets, particularly those prophesies which had reference to the present and to the future, were brought up to review and treated in a manner entirely new and deeply interesting. No longer did he follow the old beaten track, which had been travelled for ages by the religious world, but he dared to enter upon new grounds; called in question the opinions of uninspired men—shewed the foolish ideas of many commentators on the sacred scriptures—exposed their ignorance and contradictions—threw new light on the sacred volume, particularly those prophesies which so deeply interest this generation, and which had been entirely overlooked, or mystified by the religious world—cleared up scriptures which had heretofore appeared inexplicable, and delighted his astonished audience with things "new and old"—proved to a demonstration the literal fulfilment of prophecy, the gathering of Israel in the last days to their ancient inheritances, with their ultimate splendour and glory; the situation of the world at the coming of the Son of Man — the judgments which Almighty God would pour out upon the ungodly, prior to that event and the reign of Christ with his saints on the earth in the millennium.

These important subjects could not fail to have their weight upon the minds of his hearers, who clearly discerned the situation in which they were placed, by the sound and logical arguments which he adduced; and soon, numbers felt the importance of obeying that form of doctrine which had been delivered them, so that they might be accounted worthy to escape those things which were coming on the earth, and many came forward desiring to be baptized for the remission of sins. He accordingly commenced to baptize, and like John of old, there flocked to him people from all the region round about; persons of all ranks and standings in society; the rich, the poor, the noble and the brave, flocked to be baptized of him. Nor was this desire confined to individuals or families, but whole societies threw away their creeds and articles of faith, and became obedient to the faith he promulgated, and he soon had large and flourishing societies throughout that whole region of country.

He was now a welcome visitor whereever he travelled—his society was courted by the learned and intelligent, and the highest encomiums were bestowed upon him for his biblical lore, and his eloquence.

The work of the ministry engaged all his time and attention; he felt deeply for the salvation of his fellow-man, and for the attainment of which he laboured with unceasing diligence.

During this state of unexampled success, the prospect of wealth and affluence was fairly open before him; but he looked upon it with indifference, and made every thing subservient to the promotion of correct principles; and having food and raiment, he learned therewith to be content. As a proof of this, his family were in no better circumstances, and made no greater appearance in the world, than when he laboured at the occupation of tanning. His family consisted of his wife and six children, and lived in a very small, unfinished, frame house, hardly capable of making a family comfortable, which affords a clear proof that his affections were not set upon things of a worldly nature or secular aggrandizement.

After he had laboured in that vicinity some time, and having received but little pecuniary aid, the members of the church

which he had built up, held a meeting to take his circumstances into consideration, and provide for his wants, and place him in a situation suitable to the high and important office which he sustained in the church. They resolved upon erecting him a suitable residence, where he could make his family comfortable, and accomodate his numerous friends who visited him. A committee was appointed to make a purchase of land, and to erect such buildings as were necessary. The committee soon made a purchase of a farm in a beautiful situation in that township, made contracts for erecting a suitable dwelling house, stable, barn, &c., and soon made a commencement on the house, and had a quantity of the building materials on the spot. He being held in the highest respect by that people, they entered on the work with pleasure, and seemed to vie with each other in their labours of love, believing it a duty to make their beloved pastor and his family comfortable. His prospects, with regard to temporal things were now brighter than they ever had been; and he felt happy in the midst of a people who had every disposition to promote his welfare.

Under these pleasing circumstances, and enjoying this full tide of prosperity, he hardly thought that, for his attachment to truth, he would soon see the prospect blasted, and himself and family reduced to a more humble situation than before.

At this time, it being in the fall of A. D. 1830, elders Parley P. Pratt, Ziba Peterson, Oliver Cowdery and Peter Whitmer, called at that town, on their way to the western boundary of the state of Missouri, testifying to the truth of the "Book of Mormon," and that the Lord had raised up a prophet, and restored the priesthood. Previous to this, elder Parley P. Pratt had been a preacher in the same church with elder Rigdon, and resided in the town of Amherst, Lorain county, in that state, and had been sent into the state of New York on a mission, where he became acquainted with the circumstances of the coming forth of the Book of Mormon, and was introduced to Joseph Smith, jun., and others of the church of Latter-day Saints. After listening to the testimony of the "witnesses," and reading the "Book," he became convinced that it was of God, and that the principles which they taught, were the principles of truth. He was then baptized, and shortly after was ordained an elder, and began to preach, and from that time became a strenuous advocate of the truth.

Believing there were many in the church with whom he had formerly been united, who were honest seekers after truth, induced him, while on his journey to the west, to call upon his friends, and make known the great things which the Lord had brought to pass. The first house at which they called was elder Rigdon's, and after the usual salutations, presented him with the Book of Mormon—stating that it was a revelation from God. This being the first time he had ever heard of, or seen, the Book of Mormon, he felt very much prejudiced at the assertion; and replied, that "he had one Bible which he believed was a revelation from God, and with which he pretended to have some acquaintance; but with respect to the book they had presented him, he must say that he had considerable doubt." Upon which they expressed a desire to investigate the subject, and argue the matter; but he replied, "no, young gentlemen, you must not argue with me on the subject; but I will read your book, and see what claim it has upon my faith, and will endeavour to ascertain whether it be a revelation from God or not." After some farther conversation on the subject, they expressed a desire to lay the subject before the people, and requested the privilege of preaching in elder Rigdon's church, to which he readily consented. The appointment was accordingly published, and a large and respectable congregation assembled. Oliver Cowdery and Parley P. Pratt severally addressed the meeting. At the conclusion, elder Rigdon arose and stated to the congregation that the information they had that evening received, was of an extraordinary character, and certainly demanded their most serious consideration, and as the apostle advised his brethren "to prove all things, and hold fast that which is good," so he would exhort his brethren to do likewise, and give the matter a careful investigation; and not turn against it, without being fully convinced of its being an imposition, lest they should, possibly, resist the truth.

This was, indeed, generous on the part of elder Rigdon, and gave evidence of his entire freedom from any sectarian bias; but allowing his mind full scope to range, untrammeled, through the scriptures, embracing every principle of truth, and rejecting error, under whatever guise it should appear. He was perfectly willing to allow his members the same privilege. Having received great light on the scriptures, he felt desirous to receive more, from whatever quarter it should come. This was his prevailing characteristic; and if any sentiment was advanced by any one, that was new, or tended to throw light on the scriptures, or the dealings of God with the children of men, it was always gladly received, and treasured up in his mind. After the meeting broke up, the brethren returned home with elder Rigdon, and conversed upon the important things which they had proclaimed. He informed them that he should read the Book of Mormon, give it a full investigation, and then would frankly tell them his mind and feelings on the subject—told them they were welcome to abide at his house until he had opportunity of reading it.

About two miles from elder Rigdon's, at the town of Kirtland, where a number of the members of his church, who lived together and had all things in common—from which circumstance has arisen the idea that this was the case with the church of Jesus Christ—to which place they immediately repaired, and proclaimed the gospel to them, with some considerable success; for their testimony was received by many of the people, and seventeen came forward in obedience to the gospel.

While thus engaged, they visited elder Rigdon occasionally, and found him very earnestly engaged in reading the "Book of Mormon,"—praying to the Lord for direction, and meditating on the things he heard and read; and after a fortnight from the time the book was put in his hands, he was fully convinced of the truth of the work, by a revelation from Jesus Christ, which was made known to him in a remarkable manner, so that he could exclaim, "flesh and blood hath not revealed it unto me, but my father which is in heaven."

Being now fully satisfied in his own mind of the truth of the work, and the necessity of obedience thereto, he informed his wife of the same, and was happy to find that she was not only diligently investigating the subject, but was believing with all her heart, and was desirous of obeying the truth, which, undoubtedly, was a great satisfaction to his mind.

THE PRESIDENTS ADDRESS TO THE SAINTS.

To all the Saints and honourable men of the earth, to whom the Lord has given liberally of this world's goods: Greeting.

Our worthy brother, elder George J. Adams, has been appointed by the first presidency of the Church of Jesus Christ of Latter-day Saints, at Nauvoo, to present to them the importance, as well as the things connected with his mission to Russia, to introduce the fulness of the gospel to the people of that vast empire; and also to which is attached some of the most important things concerning the advancement and building up of the kingdom of God in the last days, which cannot be explained at this time; but as the mission is attended with much expense, all those who feel disposed to bestow, according as God has blessed them, shall receive the blessings of Israel's God, and ten fold shall be added unto them, as well as the prayers of the Saints of God.

With sentiments of high esteem, we subscribe ourselves your friends and brethren in the new and everlasting covenant.

JOSEPH SMITH.
HYRUM SMITH.

Presidents of the Church of Jesus Christ of Latter-day Saints.

EPISTLE.

To the President and Council, together with all that are called to be Saints assembling in Macclesfield. Grace, mercy, and peace be unto you from God our Father, and from the Lord Jesus Christ. Amen.

Beloved Saints,—Having been for the first time in your midst, and having rejoiced together with you in the proclamation of the glorious principles of salvation in which we trust and have a sure and certain hope of immortality and eternal life; and being desirous that you should be established and built up in the truth, I write unto you those things, to which if ye give heed, you shall have the blessing of God to rest upon you, and make you mighty as a people in rolling onward the work of the Lord.

And, first, I would counsel and exhort, that when you assemble to commemorate the death of your Lord, and to partake of the elements of bread and wine, in remembrance of what he has done for you, then, *without fail*, make ye a collection for the poor amongst you, that their necessities may be ministered unto, and that the blessing of God may be in your midst continually.

Let every one be careful to uphold by the prayer of faith those who are called to labour in your midst, that the Lord may bless you through their instrumentality: and take heed that none despise the servants of the Lord, neither become ye as those that were of Paul or of Apollos.

Also, let those who minister in holy things take heed unto themselves that they dispense the word of life, "*meddling not with tenets,*" for thus saith the Lord; but rather give all diligence to lead the honest-hearted to the obedience of faith.

Furthermore, let each one endeavour to promote the well-being and happiness of all, exercising that charity which covereth a multitude of sins; be ye not disturbers, but be ye peacemakers, for they are blessed, and shall see God.

Finally, let the brethren and sisters flee every appearance of evil, putting away the abundance of laughter and folly, let your walk and conversation be such as shall convince those by whom you are surrounded that you have been with Jesus, and have learned of him. And take heed that ye be not a stumbling-block unto those who are inquiring for truth, but remember always that God has called you unto *glory* and to *virtue*.

Beloved Saints—let these things be in you and abound, and ye shall not be unfruitful in the work of the Lord, and great shall be your reward, which may God our Heavenly Father grant, for Christ's sake, Amen.

Yours in the gospel covenant,

THOMAS WARD.

RELIGION AND POLITICS.

From the Times and Seasons.

There are peculiar notions extant in relation to the propriety or impropriety of mixing religion with politics, many of which we consider to be wild and visionary. Having witnessed in the proceedings of some of our old European nations, a policy that was dangerous, hurtful, and oppressive in the union of church and state, and seen in them an overgrown oligarchy, proud and arrogant, with a disposition to crush every thing that opposed its mandate or will; we have looked with abhorrence upon the monster, and shrink from the idea of introducing anything that would in the least deprive us of our freedom, or reduce us to a state of religious vassalage. Living under a free republican form of government; sheltered by the rich foliage of the tree of liberty; breathing a pure atmosphere of religious toleration; and basking in the sunbeams of prosperity, we have felt jealous of our rights, and have been always fearful lest some of those eastern blasts should cross the great Atlantic, wither our brightest hopes, nip the tree of liberty in the bud, and that our youthful republic should be prostrated, and the funeral dirge be chanted in the "land of the free, and the home of the brave," in consequence of a union between church and state.

No one can be more opposed to an unhallowed alliance of this kind than ourselves; but while we would deprecate any alliance having a tendency to deprive the sons of liberty of their rights, we cannot but think that the course taken by many of our politicians

is altogether culpable—that the division is extending too far, and that in our jealousy, lest a union of this kind should take place, we have thrust out God from all our political movements, and seem to regard the affairs of the nation as that over which the great Jehovah's providence has no control, about which his direction or interposition never should be sought, and as a thing conducted and directed by human wisdom alone.

Either God has something to do in our national affairs, or he has not. If he has the oversight and charge of them—if "he raises up one kingdom and puts down another, according to the counsel of his own will"—if "the powers that be, are ordained of God," then it becomes necessary for us, in all our political movements, to look to God for his benediction and blessing. But if God has nothing to do with them, we will act consistently—we will cease to pray for the president, our legislators, or any of our rulers, and each one will pursue his own course, and "God shall not be in all our thoughts," so far as politics are concerned.

By a careful perusal of the scriptures, however, we find that God in ancient days had as much to do with governments, kings and kingdoms, as he ever had to do with religion. The Jews, as a nation, were under the direct government of heaven, and not only had they judges and kings anointed of God, and set apart by him, but their laws were given them of God; hence says the prophet—"the Lord is our King; the Lord is our judge; the Lord is our law-giver, and he shall reign over us;" and in the history of the kings of Israel, we find the Lord and his prophets interfering as much in their civil as their religious affairs, as the book of Kings abundantly testifies. Hence Saul, David, Solomon, Hezekiah, Jehu, and all the rest of their kings, were anointed of God, and set apart especially to fulfil that office; and in regard to their policy, their war, their deliverance, they sought wisdom and protection from God, and ascribed their victories to him.

Nor was this the case with the Israelites alone, but other nations also acknowledged his supremacy and sought his aid.

Abimelech king of the Philistines, captivated by the beauty of Sarah, took her for the purpose of making her his wife, when the Lord appeared unto him in a dream and gave him certain instructions, the which he immediately obeyed; and although God had smitten his family in consequence of the evil, he immediately removed his hand and restored them to health, and removed his wrath from the nation. Nebuchadnezzar had to acknowledge the Lord's sovereignty when he was told by Daniel that "the Lord removeth kings, and setteth up kings;" and in the writing which Belshazzar saw on the wall, the Lord revealed to him, through Daniel, not only his own state, but the situation of other kingdoms that should come after his.

The Lord sent by Jonah a message to Nineveh, saying, "that in forty days Nineveh should be destroyed." But when the *king* proclaimed a fast and sat in ashes, both he and his people, the Lord averted his wrath and prolonged their lives. God frequently revealed his will through the mouth of his prophets to the Ammonites, Moabites, Elamites, Hittites, Jebusites, and numerous other nations, and Nebuchadnezzar in a dream had revealed to him, not only the situation of his own kingdom, but that of the different nations that should arise after his, until the final winding up scene.

And Daniel and the apostle John, both in prophetic vision behold a time that is spoken of as a period of great glory, when "the Lord shall be king over all the earth," and when "the saints of the Most High shall take the kingdom, and possess the kingdom, and the greatness of the kingdom under the whole heaven shall be given to the saints of the Most High God."

Certainly, if any person ought to interfere in political matters, it should be those whose minds and judgments are influenced by correct principles—religious as well as political—otherwise those persons professing religion would have to be governed by those who make no profession; be subject to their rule, have the law and word of God trampled under foot, and become as wicked as Sodom, and as corrupt as Gomorrah, and be prepared for final destruction. We are told, "when the wicked rule the people mourn." This we have abundantly proved in the state of Missouri, and having had our fingers once burned, we dread the fire. The cause of huma-

nity, the cause of justice, the cause of freedom, the cause of patriotism, and the cause of God require us to use our best endeavours to put in righteous rulers. Our revelations tell us to *seek diligently* for good and for wise men. *Doc. and Cov.* sec. lxxxv. par. 2—"And now, verily, I say unto you, concerning the laws of the land, it is my will that my people should observe to do all these things whatsoever I command them, and that law of the land which is constitutional, supporting that principle of freedom, in maintaining rights and privileges belongs to all mankind and is justifiable before me; therefore I, the Lord, justifieth you, and your brethren of my church, in befriending that law which is the constitutional law of the land; and as pertaining to law of man, whatsoever is more or less than these cometh of evil. I the Lord God make you free; therefore ye are free indeed; and the law also maketh you free; nevertheless when the wicked rule the people mourn; wherefore, honest men and wise men should be sought for diligently, and good men and wise men ye should observe to uphold; otherwise whatsoever is less than these cometh of evil."

No one can be more fit for the task than Gen. Joseph Smith; he is wise, prudent, faithful, energetic, and fearless—he is a virtuous man and a philanthropist. If we want to find out who he is, his past history shows his indomitable perseverance, and proves him to be a faithful friend, and a man of exalted genius, and sterling integrity; whilst his public addresses and views, as published to the world, prove him to be a patriot and a statesman.

Let every man then that hates oppression, and loves the cause of right, not only vote himself, but use his influence to obtain the votes of others, that we may by every legal means support that man whose election will secure the greatest amount of good to the nation at large.

OUR CITY AND THE PRESENT ASPECT OF AFFAIRS.

(From the Times and Seasons.)

Believing that our patrons and friends are pleased to hear of our prosperity, we feel happy in apprising them of the same, through the columns of our paper.

Owing to the scarcity of provision, and the pressure in the money market during the past winter, commercial business has been somewhat dull; consequently those who were not previously prepared, have been obliged to employ the principal portion of their time in obtaining the necessary means for the sustenance of their families, therefore little improvement has been made. But old Boreas is now on his receding march, and spring has commenced its return with all its pleasantness.

Navigation is open, and steam boats are almost continually plying up and down our majestic river; they have already brought several families of emigrants to this place, who have cordially joined with their friends and brethren in the great work of the upbuilding of Zion, and the rolling forth of the kingdom of God.

The work of improvement is now actively begun, and in every direction may be heard the sound of the mason's trowel, the carpenter's hammer; or, in other words, the hum of industry, and the voice of merriment. Indeed, to judge from the present appearance, a greater amount of improvement will be done the ensuing summer than in the preceding one. Almost every stranger that enters our city is excited with astonishment, that so much has been done in so short a time; but we flatter ourself, from the known industry, perseverence and diligence of the saints, that by the return of another winter, so much more will be accomplished, that his astonishment will be increased to wonder and admiration.

Quite extensive preparations are being made by the farmers in this vicinity, for the cultivation of land, and should the season prove favourable, we doubt not that nearly, if not a sufficient amount of produce will be raised to supply the wants of the city and adjacent country.

We are also pleased that we can inform our friends abroad, that the Saints here, of late, have taken hold of the work on the Temple with a zeal and energy that in no small degree excites our admiration. Their united efforts certainly speak to us, that it is their determination that this spacious edifice shall be enclosed, if not finished, this season. And a word we would say to Saints abroad, which is, that the Temple is being built in compliance with a special commandment of God, not to a few individuals, but to all; therefore we sincerely hope you will contribute of your means as liberally as your circumstances will allow, that the burden of the work may not rest upon a few, but proportionately upon all. Where is the true-hearted Saint, that does not with joy and delight contemplate the endowment of the servants of God, and the blessings he has promised to his people on condition they speedily build the Temple? Certainly you cannot reasonably expect to enjoy these blessings, if you refuse to contribute your share towards its erection. It is a thing of importance, and much depends upon its accomplishment; therefore, we wish to forcibly impress the matter upon your minds, hoping you will become aroused to a sense of your duty; that every company of Saints, every elder that comes here, and every mail, may bring money and other property for this important work, which, when completed, will stand, in one sense of the word, as a firm pillar in Zion, and which will greatly facilitate the prosperity of the great cause of truth which we all are actively engaged in.

For several Sundays past, when the weather was favourable, large crowds of our citizens assembled near the Temple, where they have been favoured with very interesting and eloquent discourses from Gen. Joseph Smith, president Hyrum Smith, elder P. P. Pratt, and others. On the last occasion that Gen. Smith favoured us with a discourse, he spoke on the subject of the spirits, powers, and missions of the Messiah, Elias, and Elijah, to an attentive audience that listened with an almost breathless silence; their minds apparently being completely absorbed with the subject, while with a rapturous delight they heard so exquisite a dissertation upon these important principles which are connected with the great plan of salvation. It being in the open air, and the audience so large, that it was with great difficulty he could be heard by all present. We have frequently heard him of late, in a very plaintive manner speak of the difficulties that he labours under in speaking to a congregation thus situated; also, that many glorious principles of the kingdom of God, which he is anxious to make known to the saints, is a burden upon his mind; but that he could not with any propriety make them known while he had to contend with this difficulty, which can be fully obviated by the completion of the Temple.

Editorial.

THERE is one subject introduced into the present number of the STAR that will probably excite, even in the minds of some of the Saints, considerable surprise; we refer to the proposal of brother Joseph Smith as President of the United States of America. By some it may be considered very presumptuous, but to such we shall not attempt to offer an apology; the people of God can be judged of no man who is not under the influence of the Spirit of God; and if steps of minor importance have never been comprehended, we are assured that they would fail in coming to an understanding of the present subject.

There will be one advantage resulting from the present movement even if it does not succeed, and that is, the Saints will be delivered from the annoyance to which they have hitherto been subject, by voting for other parties who were candidates in the field, inasmuch as they were subject to every slander and injury that could be inflicted upon them by those whom they opposed; but since they have publicly declared that they will vote for none, save their own President, General JOSEPH SMITH, they will be freed from this annoyance.

We do not anticipate what may be the result when the time of election arrives, but one thing we will say, it is a crisis for America of which she is little aware. We feel assured of this, that righteousness alone can save the United States from sharing the overwhelming destiny of the nations of the earth, and that by the election of an individual like our beloved prophet only, can she be delivered from the thickly gathering clouds of political darkness that threaten to overwhelm her.

But, again, all truly enlightened Saints will feel at once, that no one can be so qualified to rule and govern a mighty nation as he who is under the guidance of the Spirit of God, and directed by immediate revelations from him.

But likewise, the western continent hath been chosen of the Lord for the Zion of the last days—for the gathering of that remnant who shall be saved when the inhabitants of the earth are burned up, and few men are left; how necessary, therefore, that the legislative power of that continent should be favourable to the gathering, and not adverse.

We have thrown out these few hints on this important subject, looking forward to the results impending without a feeling of anxiety, knowing that all things work together for good; and if America rejects the means of deliverance, upon her will fall the consequences.

As illustrative of the fitness of President JOSEPH SMITH to be elected to fill so important an office, we extract the following letter of a traveller from a late number of the *Nauvoo Neighbour*.

Mr Editor:—Before I take my departure, permit me to express my views relative to the leading men of your city, where I have been these few days.

I have been conversant with the great men of the age, and, last of all, I feel that I have met with the greatest in the presence of your esteemed prophet, Gen. Joseph Smith. From many reports, I had reason to believe him a bigoted religionist, as ignorant of politics as the savages; but to my utter astonishment, on a short acquaintance, I have found him as familiar in the cabinet of nations, as with his Bible; and in the knowledge of that book, I have not met with his equal in Europe or America. Although, if I should beg leave to differ with him in some items of faith; his nobleness of soul will not permit him to take offence at me. No, sir, I find him open, frank and generous, as willing others should enjoy their opinions, as to enjoy his own.

The General appears perfectly at home on every subject; and his familiarity with many languages affords him ample means to become informed concerning all nations and principles, while his familiar and dignified deportment towards all, must secure to his interest the affections of every intelligent and virtuous man that may chance to fall in his way; and I am astonished that so little is known abroad concerning him.

Van Buren was my favourite, and I was astonished to see Gen. Smith's name as a competitor; but since my late acquaintance, Mr. Van Buren can never re-seat himself in the presidential chair on my vote, while Gen. Smith is in the field; forming my opinions alone on the *talents* of the *two*; and from what I have *seen*, I have no reason to doubt, but Gen. Smith's *integrity* is equal to *any* other individual; and I am satisfied he cannot easily be made the pliant tool of any political party. I take him to be a man who stands far aloof from little caucus quiblings and squablings, while nations, governments and realms, are wielded in his hand as familiarly as the top and hoop in the hand of their little masters.

Free from all bigotry and superstition, he dives into every subject, and it seems as though the world was not large enough to satisfy his capacious soul, and from his conversation, one might suppose him as well acquainted with other worlds as this.

So far as I can discover, Gen. Smith is the *nation's man*, and the man who will *exalt* the *nation* if the *people* will give him an *opportunity*: and all parties will find a friend in him, so far as right is concerned.

Gen. Smith's movements are perfectly anomalous in the estimation of the public. All other great men have been considered wise in drawing around them wise men; but I have frequently heard the General called a fool because he has not gathered the wisest of men to his cabinet, to direct his movements: but this subject is too ridiculous to dwell upon; suffice it to say, so far as I have seen, he has wise men at his side; superlatively wise, and more capable of managing the affairs of a state, than most men now engaged therein: which I consider much to his credit, though I would by no means speak diminutively of my old friends.

From my brief acquaintance, I consider Gen. Smith, independent of his peculiar religious views (in which, by the by, I have discovered neither vanity nor folly), the *sine qua non* of the age to our nation's prosperity. He has learned the all-important lesson, "to profit by the experience of those who have gone before," so that, in short, *Gen. Smith begins where other men leave off.* I am aware this will appear a bold assertion to some, but I would say to such, *call* and form your acquaintance, as I have done, then judge.

Thus, sir, you have a few leading items of my views of Gen. Smith, formed from personal acquaintance, which you are at liberty to dispose of as you think proper. I anticipate the pleasure of renewing my acquaintance with your citizens at a future day.

Yours, respectfully,

A TRAVELLER.

WE feel to say a few words on the gathering. Let the Saints be alive to this very important subject, and not by any means treat it with indifference; for while it must not be effected as by flight, neither in haste, yet let all who have the means gather away to assist in the building up of Zion, and in the completion of the Temple of the Lord, that the servants of the Lord may receive their endowment, and that the work may roll on with accelerated speed, that the end may come.

To such as may be intending to emigrate on the approaching season, we have to offer a word of advice. In consequence of not knowing the number of persons about to emigrate at the different periods of vessels sailing, those attending to the emigration department have been put to great inconvenience and expense; sometimes by numbers arriving of whom we had no previous intimation, so that preparation has not been made for them, and they have been detained in Liverpool, at great expense, until a ship could be procured for them.

But, again, many have given notice of their intentions to emigrate at a certain time who have failed and not come up at the time expected, which has either caused us to pay at the same rate for the ship as if they had gone, or in other cases has caused disappointment to ship owners and captains by not supplying the amount of passengers they had been led to expect.

In order to obviate these difficulties, we earnestly request all the presiding officers of the several conferences and branches of the church in all parts of the British islands to make known our wishes in this respect; and to request that the names, ages, and occupations of all intending to emigrate (not by any means omitting the names of infants*), be forwarded to us as accurately and as early as possible, in order that the mutual interests of all parties may be met as well as possible.

We expect our first ship to sail about the first of September next.

WE have much satisfaction in contemplating the present condition and prospects of the Church. The news from the elders in various parts of these islands is very encouraging; and, indeed, we would for the sake of the Saints generally, fearlessly make one assertion, that the grand secret of prosperity and success is in the Saints being united, and especially the priesthood; being, as it were, of one heart and of one mind, and they become irresistible to the honest-hearted, and God will honour them with his special blessing, and crown them with success.

But on the other hand, woe unto them by whom offences come; whose self-esteem is of such consequence as to cause them to spread discord and division because they,

* Infants under twelve months go free, but their names are required, inasmuch as the passengers are counted as souls, whether young or old.

as individuals, have not been sufficiently honoured, for the anger of the Lord is upon them, and unless they speedily humble themselves, repent, and seek to close up the breach they have made, his curse shall consume them, and they shall be cast out, that others who are willing may labour freely for the glory of God.

There is much satisfaction in looking around us, and beholding how the Lord has permitted various systems to arise, each bringing forth something new and striking, by which the minds of great multitudes have been aroused from their former lethargy, and have eventually been led to receive the fulness of the everlasting gospel through this instrumentality; for instance, previous to the organization of the Church in 1830, many individuals were awakened to reject the various systems of sectarianism, and to come out on the simple terms of the new testament, as taught by the apostles on the day of Pentecost, when under the influence of the Spirit of God.

It is true, that while they proclaimed the baptism of repentance for the remission of sins, they did not promise the gift of the Holy Ghost, as the concomitant or result of obedience—but yet were they instrumental in preparing the hearts of multitudes for the reception of the fulness of the gospel; we refer particularly to those embracing views similar to those held by Mr. Alexander Campbell, of America, and we feel grateful that by the same instrumentality we were also prepared for the reception of the truth in its fulness.

But, again, the labours of Mr. Miller, of America, and his adherents, in proclaiming the second advent of the Messiah to be at hand, even as it were at the door, has, in a most extraordinary manner, aroused multitudes to be at least looking for the coming of the Son of Man, and has caused a many to arouse from that apathy in which they had been slumbering on so important a subject; yet the event has not transpired as anticipated, consequently some have been led to see, and no doubt multitudes more will be, that in the event of scenes so tremendous in their nature taking place, the God of Heaven would act like himself—communicate his purposes unto his prophets, and send duly authorized messengers of mercy to warn the people, that the honest-hearted might be delivered, and not be overwhelmed in one universal calamity.

The simple apostolical doctrines of faith, repentance, and baptism for remission of sins, were doctrines of great importance; so, likewise, the doctrines of the second advent of the Messiah, each alike constituting a portion of those truths which the servants of the Lord have been commissioned to proclaim in the last days, and by which to gather a covenant people for the Lord, to be prepared to meet him at his coming. Reflections of this nature are not more truthful than they are consolatory and instructive to the people of God; strengthening our faith; increasing our confidence daily; enabling us to look around with a steadfast eye on whatever may transpire, knowing that all things are to be made subservient to the accomplishment of the great purposes of God.

We have great pleasure in announcing that our beloved brother, elder Amos Fielding, landed in Liverpool, from Nauvoo, on Sunday morning last, the twenty-sixth instant, bringing with him very delightful intelligence of the state of things when he left. The alterations and improvements in the city since his last visit he found to be truly surprising, bearing undoubted testimony to the industry and perseverance of the inhabitants, and is only equalled by the moral improvements of the Saints generally. He describes this as most striking—never had he witnessed such a oneness of spirit as he found there; every one desirous of setting their house in

order, as well as of purifying and sanctifying themselves before the Lord, that they may be prepared to receive blessings at his hand when his house shall be prepared; and which latter object, men, women, and children seemed determined to accomplish as speedily as possible.

Great outpourings of the spirit have been and are enjoyed by the Saints, to an extent never witnessed by any at any former period; thus are they taught to put away from them every evil thing, each man's word becoming as it were sacred, knowing that God is about to put judgment to the line, and righteousness to the plummet.

We have much pleasure in publishing and recommending the following plan to be adopted amongst the sisters of the Church of Jesus Christ of Latter-day Saints in England. We believe that the completion of the Temple is as near the hearts of the sisters as the brethren, and that the following proposal will be responded to on the part of the English sisters in a manner that shall reflect honour upon themselves, and be materially instrumental in forwarding the great work.

Nauvoo.

To the Sisters of the Church of Jesus Christ in England: Greeting.

Dear Sisters,—This is to inform you that we have here entered into a small weekly subscription for the benefit of the Temple Funds. One thousand have already joined it, while many more are expected, by which we trust to help forward the great work very much. The amount is only one cent or a halfpenny per week.

As brother Amos Fielding is waiting for this, I cannot enlarge more than to say, that myself and sister Thompson are engaged in collecting the same.

We remain your affectionate sisters in Christ,

MARY SMITH.
M. R. THOMPSON.

Nauvoo, Dec. 25, 1843.

The Ladies Subscription for the Temple of one cent per week, is fully sanctioned by the First Presidency. HYRUM SMITH.

We feel much to encourage this plan, and trust that the sisters in England will manifest that they will not be behind the sisters in Nauvoo in this laudable work. One thing in connexion with this work we would mention, and request that it be attended to with the strictest accuracy, that is, that the name of each individual be recorded, and the amount which they subscribe, in order that they may be transmitted to Nauvoo, where they will have to be entered in the books of the Lord's house. The sisters or others who may collect the subscriptions, will please to be very particular on this point.

POETRY.

From the Times and Seasons.

Come listen to a prophet's voice,
And hear the word of God;
And in the ways of truth rejoice,
And sing for joy aloud.

CHORUS.

We've found the way the prophets went,
Who liv'd in days before;
Another prophet now is sent
This knowledge to restore,

The gloom of sullen darkness, spread
Through earth's extended space,
Is banished by our living head,
And God has shown his face.

Through erring schemes in days that past,
The world has gone astray,
Yet saints of God have found at last
The straight and narrow way.

'Tis not in man they put their trust,
Or on his arm rely;
Full well assured, all are accurs'd
Whom Jesus Christ deny.

The Saviour to his people said,
"Let ALL my words obey,
And signs shall follow you on earth,
Down to the latest day."

The sick, on whom the oil is pour'd,
And hands in meekness laid,
Are, by the power of God, restor'd,
Thro' faith, as Jesus said.

No more in slavish fear we mourn;
No yoke of bondage wear;
No more beneath delusion groan;
Nor superstitious fear.

Of every dispensation past;
Of every promise made;
The first be last, the last be first—
The living and the dead.

Saviours shall to Mount Zion come—
Their thousands bring to rest
Throughout the great Millennium—
Eternally be blest.

NOTICE.

We shall be glad to have returned any that may be to spare of the early numbers of the Fourth Volume of the STAR, viz. one, two, and three, as we have none left. We would also urge upon those who wish to be in possession of the present volume, to purchase the numbers as they are issued, in order to avoid the disappointment experienced by many in respect to the Fourth Volume.

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THE

LATTER-DAY SAINTS'

MILLENNIAL STAR.

No. 2. JULY, 1844. VOL. V.

HISTORY OF JOSEPH SMITH.

(*Continued from page 7.*)

The consequence of obeying the truth, and embracing a system of religion so unpopular as that of the Church of Jesus Christ, presented itself in the strongest possible light.

At present, the honours and applause of the world were showered down upon him, his wants abundantly supplied and anticipated. He was respected by the entire community, and his name was a tower of strength. His counsel was sought for, respected and esteemed. But if he should unite with the Church of Christ, his prospects of wealth and affluence would vanish; his family, dependent upon him for support, must necessarily share his humiliation and poverty. He was aware that his character and his reputation must suffer in the estimation of the community.

Aware of all these things, there must have been feelings of no ordinary kind agitate his bosom at that particular crisis; but yet they did not deter him from the path of duty. He had formerly made a sacrifice for truth and conscience sake, and had been sustained; consequently, he felt great confidence in the Lord, believing that if he pursued the path of duty, no good thing would be withheld from him.

Although he felt great confidence in the Lord, yet he felt it a trial of some magnitude, when he avowed his determination to his beloved companion, who had before shared in his poverty, and who had cheerfully struggled through it without murmuring or repining.—He informed her what the consequences would undoubtedly be respecting their worldly circumstances if they obeyed the gospel; and then said—"My dear, you have once followed me into poverty, are you again willing to do the same?" She then said—"I have weighed the matter, I have contemplated on the circumstances in which we may be placed; I have counted the cost, and I am perfectly satisfied to follow you; it is my desire to do the will of God, come life or come death." Accordingly, they were both baptized into the Church of Jesus Christ; and, together with those who had been previously admitted to baptism, made a little branch, in this section of Ohio, of about twenty members, to whom the brethren, bound for the borders of the Lamanites, after adding to their number, one of their converts, Dr. Frederick G. Williams, bid an affectionate farewell, and went on their way rejoicing.

The Lord, who is ever ready to instruct such as diligently seek in faith, gave the following revelation at Fayette, New York.

A Revelation to Ezra Thayre, and Northrop Sweet. Given October, 1836.

Behold, I say unto you, my servants Ezra and Northop, open ye your ears and hearken to the voice of the Lord your God, whose word is quick and powerful, sharper than a two-edged sword, to the dividing asunder of the joints and marrow, soul and spirit, and is a discerner of the thoughts and intents of the heart. For verily, verily, I say unto you, that ye are called to lift up your voices as with the sound of a trump, to de-

clare my gospel to a crooked and perverse generation; for, behold, the field is white already to harvest, and it is the eleventh hour, and for the last time that I shall call labourers into my vineyard. And my vineyard has become corrupted every whit; and there is none that doeth good, save it be a few; and they err in many instances, because of priestcrafts, all having corrupt minds.

And verily, verily I say unto you, that this church have I established and called forth out of the wilderness: and even so will I gather mine elect from the four quarters of the earth, even as many as will believe in me, and hearken unto my voice: yea, verily, verily, I say unto you, that the field is white already to harvest; wherefore thrust in your sickles and reap with all your might, mind, and strength. Open your mouths and they shall be filled; and you shall become even as Nephi of old, who journeyed from Jerusalem in the wilderness: yea, open your mouths and spare not, and you shall be laden with sheaves on your backs, for lo I am with you: yea, open your mouths and they shall be filled, saying, repent, repent and prepare ye the way of the Lord, and make his paths straight: for the kingdom of heaven is at hand: yea, repent and be baptized every one of you for the remission of your sins: yea, be baptized even by water, and then cometh the baptism of fire and of the Holy Ghost.

Behold, verily, verily I say unto you, this is my gospel, and remember that they shall have faith in me, or they can in no wise be saved: and upon this rock I will build my church; yea, upon this rock ye are built, and if ye continue, the gates of hell shall not prevail against you; and ye shall remember the church articles and covenants to keep them: and whoso having faith, you shall confirm in my church, by the laying on of the hands, and I will bestow the gift of the Holy Ghost upon them. And the Book of Mormon, and the holy scriptures, are given of me for your instruction; and the power of my spirit quickeneth all things: wherefore be faithful, praying always, having your lamps trimmed and burning, and oil with you, that you may be ready at the coming of the Bridegroom; for behold, verily, verily I say unto you, that I come quickly. Even so: Amen.

In the fore part of November, Orson Pratt, a young man of 19 years, who had been baptized at the first preaching of his brother Parley P. Pratt, September 19th (his birth day), about six weeks previous, in Canaan, N. Y., came to enquire of the Lord what his duty was, and received the following answer.

A Revelation to Orson Pratt. Given in November, 1830.

My son, Orson, hearken and hear, and behold what I the Lord God shall say unto you, even Jesus Christ your Redeemer, the light and the life of the world; a light which shineth in darkness and the darkness comprehendeth it not; who so loved the world that he gave his own life, that as many as would believe might become the sons of God: wherefore you are my son, and blessed are you because you have believed, and more blessed are you because you are called of me to preach my gospel; to lift up your voice as with the sound of a trump, both long and loud, and cry repentance unto a crooked and perverse generation, preparing the way of the Lord for his second coming; for behold, verily, verily I say unto you, the time is soon at hand, that I shall come in a cloud with power and great glory, and it shall be a day at the time of my coming, for all nations shall tremble.

But before that great day shall come, the sun shall be darkened, and the moon be turned into blood, and the stars shall refuse their shining, and some shall fall, and great destructions await the wicked; wherefore lift up your voice and spare not, for the Lord God hath spoken—Therefore prophesy and it shall be given by the power of the Holy Ghost; and if you are faithful, behold I am with you until I come: and verily, verily I say unto you, I come quickly. I am your Lord and your Redeemer. Even so: Amen.

It was in December that elder Sidney Rigdon, a sketch of whose history I have before mentioned, came to enquire of the Lord, and with him came that man, (of whom I will hereafter speak more fully,) named Edward Partridge; he was a pattern of piety, and one of the Lord's great men, known by his steadfastness and patient endurance to the end. Shortly after the arrival of these two brethren, thus spake the Lord:—

A Revelation to Joseph Smith, jun., and Sidney Rigdon. December, 1830.

Listen to the voice of the Lord your God, even Alpha and Omega, the beginning and the end, whose course is one eternal round, the same to-day as yesterday and forever. I am Jesus Christ, the Son of God, who was crucified for the sins of the world, even as many as will believe on my name, that they may become the sons of God, even one in me as I am in the Father, as the Father is one in me, that we may be one.

Behold, verily, verily I say unto my servant Sidney, I have looked upon thee and thy works. I have heard thy prayers, and prepared thee for a great work. Thou art blessed, for thou shalt do great things. Behold, thou wast sent forth, even as John, to prepare the way before me, and before Elijah, which should come, and thou knewest it not. Thou didst baptize by water unto repentance, but they received not the Holy Ghost; but now I give unto thee a commandment, that thou shalt baptize by water, and they shall receive the Holy Ghost by the laying on of the hands, even as the apostles of old.

And it shall come to pass, that there shall be a great work in the land, even among the Gentiles; for their folly and their abominations shall be made manifest in the eyes of all people; for I am God, and mine arm is not shortened, and I will show miracles, signs, and wonders, unto all those who believe on my name. And whoso shall ask it in my name, in faith, they shall cast out devils, they shall heal the sick, they shall cause the blind to receive their sight, and the deaf to hear, and the dumb to speak, and the lame to walk: and the time speedily cometh, that great things are to be shown forth unto the children of men: but without faith, shall not any thing be shown forth, except desolations upon Babylon—the same which has made all nations drink of the wine of the wrath of her fornication. And there are none that doeth good, except those who are ready to receive the fulness of my gospel, which I have sent forth to this generation:

Wherefore, I have called upon the weak things of the world—those who are unlearned and despised, to thresh the nations by the power of my spirit: and their arm shall be my arm, and I will be their shield and their buckler, and I will gird up their loins, and they shall fight manfully for me: and their enemies shall be under their feet; and I will let fall the sword in their behalf, and by the fire of mine indignation will I preserve them. And the poor and the meek shall have the gospel preached unto them, and they shall be looking forth for the time of my coming, for it is nigh at hand: and they shall learn the parable of the fig-tree: for even now already summer is nigh, and I have sent forth the fulness of my gospel by the hand of my servant Joseph: and in weakness have I blessed him, and I have given unto him the keys of the mystery of those things which have been sealed, even things which were from the foundation of the world, and the things which shall come from this time until the time of my coming, if he abide in me, and if not, another will I plant in his stead.

Wherefore watch over him, that his faith fail not; and it shall be given by the Comforter, the Holy Ghost, that knoweth all things: and a commandment I give unto thee, that thou shalt write for him: and the scriptures shall be given, even as they are in mine own bosom, to the salvation of mine own elect: for they will hear my voice, and shall see me, and shall not be asleep, and shall abide the day of my coming, for they shall be purified, even as I am pure. And now I say unto you, tarry with him, and he shall journey with you;—forsake him not, and surely these things shall be fulfilled. And inasmuch as ye do not write, behold it shall be given unto him to prophesy: and thou shalt preach my gospel, and call upon the holy prophets to prove his words, as they shall be given him.

Keep all the commandments and covenants by which ye are bound, and I will cause the heavens to shake for your good: and Satan shall tremble; and Zion shall rejoice upon the hills, and flourish; and Israel shall be saved in mine own due time. And by the keys which I have given, shall they be led, and no more be confounded at all. Lift up your heads and be glad; your redemption draweth nigh. Fear not, little flock—the kingdom is yours, until I come.—Behold I come quickly. Even so: Amen.

And the voice of the Lord to Edward Partridge was:—

Revelation to Edward Partridge. Given December, 1830.

Thus saith the Lord God, the mighty one of Israel, behold I say unto you, my servant Edward, that you are blessed, and your sins are forgiven you, and you are called to preach my gospel as with the voice of a trumpet; and I will lay my hand upon you by the hand of my servant Sidney Rigdon, and you shall receive my Spirit, the Holy Ghost, even the Comforter, which shall teach you the peaceable things of the kingdom: and you shall declare it with a loud voice, saying, Hosannah, blessed be the name of the most High God.

And now this calling and commandment give I unto you concerning all men, that as many as shall come before my servants, Sidney Rigdon and Joseph Smith, jun., embracing this calling and commandment, shall be ordained and sent forth to preach the everlasting gospel among the nations, crying repentance, saying, save yourselves from this untoward generation, and come forth out of the fire, hating even the garments spotted with the flesh.

And this commandment shall be given unto the elders of my church, that every

man which will embrace it with singleness of heart, may be ordained and sent forth, even as I have spoken. I am Jesus Christ, the Son of God: wherefore gird up your loins, and I will suddenly come to my temple. Even so: Amen.

It may be well to observe here, that the Lord greatly encouraged and strengthened the faith of his little flock, which had embraced the fulness of the everlasting gospel, as revealed to them in the Book of Mormon, by giving some more extended information upon the scriptures, a translation of which had already commenced.

Much conjecture and conversation frequently occurred among the Saints, concerning the books mentioned, and referred to in various places in the Old and New Testaments, which were now no where to be found. The common remark was, they were *lost books;* but it seems the apostolic churches had some of these writings, as Jude mentions or quotes the prophecy of Enoch, the seventh from Adam. To the joy of the flock, which in all, from Colesville to Canandaigua, N. Y., numbered about seventy members, did the Lord reveal the following doings of olden times, from the prophesy of Enoch.

Extract from the Prophecy of Enoch.

And it came to pass that Enoch continued his speech saying, behold, our father Adam taught these things, and many have believed and become the sons of God, and many have believed not, and perished in their sins, and are looking forth with fear, in torment, for the fiery indignation of the wrath of God to be poured out upon them. And from that time forth Enoch began to prophecy, saying unto the people, that, as I was journeying and stood upon the place Manhujah, I cried unto the Lord, and there came a voice out of the heaven, saying, turn ye and get ye upon the mount Simeon.—And it came to pass that I turned and went upon the mount, and as I stood upon the mount, I beheld the heavens open, and I was clothed upon with glory, and I saw the Lord; he stood before my face, and he talked with me, even as a man talks one with another, face to face; and he said unto me, look, and I will show unto you the world for the space of many generations. And it came to pass that I beheld the valley Shum, and lo, a great people which dwelt in tents, which were the people of Shum. And again the Lord said unto me, look, and I looked towards the north, and I beheld the people of Canaan, which dwelt in tents. And the Lord said unto me, prophesy, and I prophesied, saying, behold the people of Canaan, which are numerous, shall go forth in battle array against the people of Shum, and shall slay them that they shall utterly be destroyed, and the people of Canaan shall divide themselves in the land, and the land shall be barren and unfruitful, and none other people shall dwell there but the people of Canaan; for behold the Lord shall curse the land with much heat, and the barrenness thereof shall go forth forever; and there was blackness come upon all the children of Canaan, that they were despised among all people. And it came to pass that the Lord said unto me, look, and I looked and beheld the land of Sharon, and the land of Enoch, and the land of Omner, and the land of Heni, and the land of Shem, and the land of Haner, and the land of Hanannihah, and all the inhabitants thereof; and the Lord said unto me, go to this people and say unto them, repent, lest I come out and smite them with a curse; and they did. And he gave unto me a commandment that I should baptize in the name of the Father and the Son, which is full of grace and truth, and the Holy Spirit, which bears record of the Father and the Son.

And it came to pass, that Enoch continued to call upon all the people, save it were the people of Canaan, to repent: and so great was the faith of Enoch, that he lead the people of God, and their enemies came to battle against them, and he spake the word of the Lord, and the earth trembled: and the mountains fled, even according to his command; and the rivers of water were turned out of their course; and the roar of the lion was heard out of the wilderness; and all nations feared greatly, so powerful was the word of Enoch, and so great was the power of language which God had given him. There also came up a land out of the depth of the sea, and so great was the fear of the enemies of the people of God, that they fled and stood afar off, and went upon the land which came up out of the depths of the sea. And the giants of the land, also, stood afar off; and there went forth a curse upon all the people which fought against God: and from that time forth there were wars and bloodsheds among them; but the Lord came and dwelt with his people, and they dwelt in righteousness. The fear of the Lord was upon all nations, so great was the glory of the Lord, which was upon his people. And the Lord blessed the land, and they were blessed upon the mountains, and upon the high places, and did flourish. And the Lord called his people Zion, because they were of one heart and one mind, and dwelt in righteousness; and there was no poor among them; and Enoch continued his preaching in righteousness unto the people of God. And it came to pass in his days, that he built a city that was called the city of holiness, even Zion. And it came to pass, that Enoch talked with the Lord, and he said unto the Lord, surely Zion shall dwell in safety forever. But the Lord said unto Enoch, Zion have I blessed, but the residue of the people have I cursed. And it came to pass, that the Lord shewed unto Enoch all the inhabitants of the earth; and he beheld, and lo, Zion, in process of time, was taken up into heaven! And the Lord said unto Enoch, behold my abode for ever: and Enoch also beheld the residue of the people which were the sons of Adam, and they were a mixture of all the seed of Adam, save it were the seed of Cain, for the seed of Cain were black, and had not place among them. And after that Zion was taken up into heaven, Enoch beheld, and lo, all the nations of the earth were before him; and there came generation upon generation, and Enoch was high and lifted up, even in the bosom of the Father, and the Son of Man; and behold the power of Satan was upon all the face of the earth. And he saw angels descending out of heaven; and he heard a loud voice, saying, woe, woe be unto the inhabitants of the earth! And he beheld Satan, and he had a great chain in his hand, and it veiled the whole face of the earth with darkness, and he looked up and laughed, and his angels rejoiced. And Enoch beheld angels descending out of heaven, bearing testimony of the Father and Son: and the Holy Spirit fell on many, and they were caught up by the powers of heaven into Zion. And it came to pass that the God of heaven looked upon the residue of the people, and he wept, and Enoch bore record of it, saying, how is it the heavens weep and shed forth their tears as the rain upon the mountains? And Enoch said unto the Lord, how is it that you can weep, seeing you are holy, and from all eternity to all eternity? and were it possible that man could number the particles of the earth, and millions of earths like this, it would not be a beginning to the number of your creations; and your curtains are stretched out still; and yet you are there, and your bosom is there; and also you are just; you are merciful and kind forever; you have taken Zion to your own bosom, from all your creations, from all eternity to all eternity, and nought but peace, justice, and truth, is the habitation of your throne; and mercy shall go before your face and have no end: how is it that you can weep?

The Lord said unto Enoch, behold these your brethren: they are the workmanship of my own hands, and I gave unto them their knowledge, in the day I created them: and in the garden of Eden gave I unto man his agency: and unto your brethren have I said, and also gave commandment, that they should love one another; and that they should choose me, their Father, but behold, they are without affection; and they hate their own blood; and the fire of my indignation is kindled against them; and in my hot displeasure will I send in the floods upon them, for my fierce anger is kindled against them.—Behold, I am God; Man of holiness is my name; Man of counsel is my name, and Endless and Eternal is my name, also. Wherefore, I can stretch forth my hands and hold all the creations which I have made; and my eye can pierce them also, and among all the workmanship of my hand there has not been so great wickedness as among your brethren; but, behold, their sins shall be upon the heads of their fathers:—Satan shall be their father, and misery shall be their doom; and the whole heavens shall weep over them, even all the workmanship of my hands; wherefore should not the heavens weep, seeing these shall suffer? But behold, these which your eyes are upon shall perish in the floods; and behold, I will shut them up, a prison have I prepared for them. And that which I have chosen has pleaded before my face. Wherefore he suffers for their sins, inasmuch as they will repent in the day that my chosen shall return unto me, and until that day they shall be in torment; wherefore for this shall the heavens weep, yea, and all the workmanship of my hands.

And it came to pass, that the Lord spake unto Enoch, and told Enoch all the doings of the children of men: wherefore Enoch knew, and looked upon their wickedness, and their misery, and wept and stretched forth his arms, and his heart swelled wide as eternity; and his bowels yearned, and all eternity shook. And Enoch saw Noah, also, and his family, that the posterity of all the sons of Noah should be saved with a temporal salvation: wherefore he saw that Noah built an ark; and the Lord smiled upon it, and held it in his hand; but upon the residue of the wicked came the floods and swallowed them up. And as Enoch saw thus, he had bitterness of soul, and wept over his brethren, and said unto the heavens, I will refuse to be comforted; but the Lord said unto Enoch, lift up your heart and be glad, and look. And it came to pass that Enoch looked, and from Noah, he beheld all the families of the earth; and he cried unto the Lord, saying, when shall the day of the Lord come? When shall the blood of the righteous be shed, that all they that mourn may be sanctified, and have

eternal life? And the Lord said, it shall be in the meridian of time, in the days of wickedness and vengeance. And behold, Enoch saw the day of the coming of the Son of man, even in the flesh; and his soul rejoiced saying, the righteous is lifted up, and the Lamb is slain from the foundation of the world; and through faith I am in the bosom of the Father, and behold Zion is with me! And it came to pass, that Enoch looked upon the earth, and he heard a voice from the bowels thereof, saying, woe, woe is me the mother of men! I am pained! I am weary because of the wickedness of my children! when shall I rest, and be cleansed from the filthiness which has gone forth out of me? When will my Creator sanctify me, that I may rest, and righteousness for a season abide upon my face? And when Enoch heard the earth mourn, he wept, and cried unto the Lord, saying, O Lord, will you not have compassion upon the earth? Will you not bless the children of Noah? And it came to pass that Enoch continued his cry unto the Lord, saying, I ask you, O Lord, in the name of your only begotten, even Jesus Christ, that you will have mercy upon Noah and his seed, that the earth might never more be covered by the floods? And the Lord could not withhold: and he covenanted with Enoch, and swore unto him with an oath, that he would stay the floods; that he would call upon the children of Noah: and he sent forth an unalterable decree, that a remnant of his seed should always be found among all nations, while the earth should stand: and the Lord said, Blessed is he through whose seed Messiah shall come: for he says, I am Messiah, the King of Zion: the Rock of Heaven, which is broad as eternity; whoso comes in at the gate and climbs up by me shall never fall: wherefore, blessed are they of whom I have spoken, for they shall come forth with songs of everlasting joy.

And it came to pass, that Enoch cried unto the Lord, saying, when the Son of man comes in the flesh, shall the earth rest? I pray you shew me these things. And the Lord said unto Enoch, look, and he looked and beheld the Son of man lifted upon the cross, after the manner of men; and he heard a loud voice; and the heavens were veiled; and all the creation of God mourned and the earth groaned; and the rocks were rent; and the saints arose and were crowned at the right hand of the Son of Man, with crowns of glory; and as many of the spirits as were in prison, came forth and stood on the right hand of God; and the remainder were reserved in chains of darkness until the judgment of the great day. And again Enoch wept and cried unto the Lord, saying when shall the earth rest? And Enoch beheld the Son of man ascend up unto the Father: and he called unto the Lord, saying, will you not come again upon the earth, for inasmuch as you are God, and I know you, and you have sworn unto me, and commanded me that I should ask in the name of your Only Begotten, you have made me, and given unto me a right to your throne, and not of myself, but through your own grace, wherefore, I ask you if you will not come again on the earth? And the Lord said unto Enoch, as I live, even so will I come in the last days, in the days of wickedness and vengeance, to fulfil the oath which I have made unto you, concerning the children of Noah: and the day shall come that the earth shall rest—but before that day, shall the heavens be darkened, and a veil of darkness shall cover the earth; and the heavens shall shake, and also the earth; and great tribulations shall be among the children of men, but my people will I preserve: and righteousness will I send down out of heaven: and truth will I send forth out of the earth, to bear testimony of my only begotten; his resurrection from the dead; yea, and also the resurrection of all men: and righteousness and truth will I cause to sweep the earth as with a flood, to gather out my own elect from the four quarters of the earth, unto a place which I shall prepare; a holy city, that my people may gird up their loins, and be looking forth for the time of my coming: for there shall be my tabernacle, and it shall be called Zion, a new Jerusalem. And the Lord said unto Enoch, then shall you and all your city meet them there, and we will receive them into our bosom, and they shall see us, and we will fall upon their necks, and they shall fall upon our necks, and we will kiss each other, and there shall be my abode, and it shall be Zion which shall come forth out of all the creations which I have made; and for the space of a thousand years shall the earth rest. And it came to pass that Enoch saw the days of the coming of the Son of Man, in the last days, to dwell on the earth in righteousness, for the space of a thousand years: but before that day he saw great tribulations among the wicked; and he also saw the sea, that it was troubled, and men's hearts failing them, looking forth with fear for the judgments of the Almighty God, which should come upon the wicked. And the Lord showed Enoch all things, even unto the end of the world; and he saw the day of the righteous, the hour of their redemption, and received a fulness of joy: and all the days of Zion in the days of Enoch, were three hundred and sixty-five years: and Enoch and all his people walked with God, and he dwelt in the midst of Zion: and it came to pass that Zion was not, for God received it up into his own bosom; and from thence went forth the saying, Zion is fled.

THE GOSPEL.

"It is a righteous thing with God to recompense tribulation to them that trouble you; and to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ."—2d Thes., i, 6, 7, 8.

Having been much struck ourselves with the importance of the above quotation, we feel desirous of communicating our thoughts for the benefit of others. On looking around us, we may contemplate religion as manifested by its varied votaries in abundance; we can behold its diversified influences according to the peculiar creeds held by its numerous devotees. And yet with all the display that is exhibited, with all the labour and zeal that is called into active operation with the multitudes of converts made to the various systems, the important question arises—are these things pleasing in the sight of God? We fearlessly answer, no! And why? We reply because it is possible to have abundance of religion—to labour with unwearied diligence to propagate certain creeds and systems, and yet never to have recognized the gospel of Christ, much less to have received its truths and obeyed its ordinances. It becomes us then seriously to inquire what the gospel of Jesus Christ is, the reception of which, and obedience to its laws, will alone exempt us from the indignation and fury that shall consume them that know not God.

In the first place, we would remark that the gospel comprises something more than teaching the fear of God, which obtains so universally amongst the professedly religious. On reading the 29th chapter of Isaiah, we find the state of the religious world accurately depicted at the time that the Lord should *again* do a marvellous work and a wonder. The teachers of the time alluded to are described as blind, and as making others blind—as staggering, but not with strong drink; but in consequence of the spirit of revelation being unknown, they are described as having their eyes shut, and as being in a state of slumber, because of their prophets and chief seers being covered. We will now quote from an old translation at hand, viz., 11th verse:—

"And the vision of them all is become unto you as the words of a book that is sealed up, which they deliver to one that can read, saying, Read this I pray thee; then shall he say, I cannot, for it is sealed.

"And the book is given unto him that cannot read, saying, Read this I pray thee; and he shall say I cannot read.

"*Therefore*, the Lord said, because this people come near unto me with their mouth, and honour me with their lips, but have removed their heart far from me, and their fear toward me was taught by the precept of men,

"Therefore, behold, I will again do a marvellous work in this people, even a marvellous work and a wonder; for the wisdom of the wise men shall perish, and the understanding of their prudent men shall be hid," &c.

The time of this extraordinary work of the Lord is easily ascertained from the concluding part of the chapter. It shall be when "it is yet but a little while, and Lebanon shall be turned into Carmel and Carmel shall be counted as a forest; or when the period is not far distant that the cruel man shall cease, and the scorner shall be consumed, and all that haste to iniquity shall be cut off; when Jacob shall no more be confounded, nor his face be pale."

It is very manifest to a Saint of the last days, in reading the chapter from which we have quoted, that the condition of the religious world who are teaching the fear of God, will be tested, that this testing will be effected by the presentation of a sealed book, which the learned and unlearned are alike unable to read, because prophets and seers are not found in their midst; or in other words, the teachers are blind, being destitute of the spirit of revelation, and they make the people blind; therefore the LORD proceeds to do a marvellous work and a wonder amongst them, which shall cause the wisdom of the wise to perish, and the understanding of the prudent to be hid. Now it is plainly manifest that these teachers are still teaching the fear of God, but it is by the precept of men, and not according to the law of the gospel of Christ.

But again, not only shall the result of this strange work of God be, that the

wise and prudent teachers will be confounded, but in that day the deaf shall hear the words of the book, and the eyes of the blind shall see out of obscurity and out of darkness, the meek in the Lord shall receive joy again, and the poor men shall rejoice in the holy one of Israel.

If then the words of this sealed book be understood, the Lord must restore prophets and seers to cause it to be effected, ere the poor and the meek could rejoice in its principles.

We presume, therefore, that it will be no violatian of the legitimate interpretation of this prophecy, to conclude that the work which the Lord would accomplish, would be neither more nor less than the restoration of the gospel as propounded to the world by Christ and his immediate followers, since the poor and the meek rejoice therein, and are enabled to exult in the principles which the book that was sealed unfolds to their understandings. It is also at once manifest that this marvellous work is accompanied by the restoration of that which was lost; even prophets and seers through whom the will of the Lord is made known, and his fear is again taught, but not according to the precepts of men.

We find then, from the quotation at the head of this article, that the Lord Jesus Christ shall be manifested to take vengeance on them that know not God; and why so?

Because that no man can say that Jesus IS the Christ, but by the Holy Ghost; and that only is to be obtained by the obedience of faith, it being entirely dependent on the obeying of the will of the Lord, to know of the doctrine whether it be of man or of God.

But without further reasoning it is manifest that the subjects of wrath are those that obey not the gospel of our Lord Jesus Christ.

It therefore behoves us solemnly to inquire what is the gospel of Jesus Christ. In the general acceptation of the term we understand "glad tidings," but glad tidings of what? We answer of salvation; and these tidings of salvation must comprise the entire plan of redemption with its necessary laws, which the human family are called upon to obey.

In the grand scheme of redemption, God has acted on a just sense of the condition of the human family as alienated from him by sin and inquity; he has viewed them as under condemnation—as strangers and foreigners to himself, and has consequently provided a means by which this alienation can be destroyed, and the subject of it restored as a member of the family of God.

But how often do we hear the exclamation, that faith alone is necessary for salvation, that obedience to any ordinances is quite superfluous, that since the Mosaic dispensation has passed away, faith is the only requirement necessary for salvation; and yet the apostle declares that he will take vengeance on them that *obey* not the gospel.

It will be acknowledged by all believers in the New Testament, that the apostles of the Lord received their authority to proclaim salvation unto men from himself, that the endowment of the Holy Ghost was necessary to enable them to do it aright, and that under the influence of the Spirit of God, on the day of Pentecost, they commanded those who believed in their testimony, to repent and be baptized in the name of Jesus Christ for the remission of sins, and they should receive the gift of the Holy Ghost. Here, on their part, in the exercise of faith and repentance they were active, but in the ordinance of baptism they were called upon to place themselves in the hands of the authorized servant of God, and be baptized by him in the name of the Messiah for the remission of sins. The apostles in proclaiming this doctrine knew well the teachings of their Lord while in the flesh, that except a man were born of *water* and of the *spirit*, he could not enter into the kingdom of God.

They knew of the necessity of man who had become an alien from God being born again, by being baptized in water into the name of Christ, before he could have a legal claim to belong to the family of God. And when we reflect on what are the mercies of God towards us, what are his beneficent intentions with regard to the human family, can we wonder that his Son should be manifested to take vengeance on those who reject the means which he has devised to restore man unto himself? We truly cannot, but we must still lament that so many are disregarding his commandments, contenting themselves with learning the fear of God by the precepts of men, while the language of the Saviour they profess to love, of his apostles whose memory they reverence, are counted as nought when brought into the scale to weigh in the balance with the opinions of men, whose vision is covered and who disclaim all pretensions to inspiration from the Most High.

But while myriads turn away from the truth, let the Saint of the last days rejoice that his mind has become illuminated, by the Lord restoring a prophet and a seer, so that we are no longer in darkness, no longer staggering as with drink, in our religious course, but are enabled with some of old to say, "we are the children of the day; we are not of the night nor of darkness."

How beautifully in the work of the last days have we seen the fulfilment of much of the prophecy we have been contemplating; the condition of men, no prophet, no vision; the coming forth of a book to test the condition of the religious world, the existence of multifarious systems in which the fear of God is taught by the precepts of men; the necessity of the Lord doing a marvellous work by restoring a prophet unto his people, enabling him to read the book by divine power, in order that its simple, but glorious principles might go forth, and cause the meek and the poor to rejoice in the reception of the principles of the fulness of the gospel, the salvation of the Son of God.

Oh, let the children of God, the Saints of the last days, be faithful and endure, for it is yet but a little while and Lebanon shall be turned into Carmel, and Carmel shall be counted as a forest. The glorious reign of righteousness shall come, and then shall the Lord recompense unto us rest, together with the ancient dead! But what will be the doom of those who trouble us, of those who reject the salvation of God, who know him not, and who obey not the gospel of our Lord Jesus Christ? Truly they shall receive the recompense of tribulation in the day that he shall come with his mighty angels in flaming fire, to take vengeance on them that know not God. May all the honest hearted be preserved in the knowledge of him by the continued possession of that spirit by which alone they can say that Jesus is the Christ. Amen.

EDITOR.

LETTER FROM ELDER THOMAS MARGETTS.

To the Editor of the Millennial Star.

Dear Sir and Brother,—I feel an impression to write a few lines in relation to the work of the Lord in this part of his vineyard. It is now a little more than twelve months since I first raised my voice as a warning against the inhabitants of this large and populous city. At that time I found but two Saints in the place, and they had come from another part: but now I can look around me and find no fewer than one hundred and thirty-two Saints in Leicester, besides eleven in a neighbouring village; we have also about twelve active brethren engaged on the Sunday in proclaiming the fulness of the gospel in the surrounding villages.

When I look around me and compare the present state of things in relation to the church, with its aspect twelve months past, I am ready almost to exclaim, is it a reality, or am I just awoke from a sleep in which I have been dreaming of such a work.

If I look upon myself, I am conscious that I am void of those qualifications which the world deems necessary for a teacher of religion, but yet I feel that I am one whom the Lord has called from his ordinary avocation, and sent into the world to bear the words of eternal life to the children of men. We must then come to this conclusion, that this work has been accomplished by the power of God, and not by the wisdom of men.

I will here remark, that when I was first called to the priesthood, I thought my mission was to expose the errors of the religious systems of the day, and that I must use my best endeavours to make manifest the deformities of the Babylon that obtains in the name of christianity at the present time; and I have often stood and borne testimony against her for an hour together, and said but very little about the glorious gospel of our Lord Jesus Christ.

But here, let me ask what was the result of such preaching? Why, instead of winning the people over to the Lord it was the means of driving them from him, and of causing them to persecute the Saints. Was it not truth? one might ask; and if it was

truth, has not God sent us to proclaim against error? I answer, and say it was truth; but God has sent us to preach the gospel of Jesus Christ, which alone can sufficiently point out all error, and which will proclaim loud enough against every false system in the world.

But let me speak of the feelings of my bosom after I had thus preached, and by those feelings I have an evidence that I was wrong altogether; and I trust that these few remarks may prove a benefit to others that are young in the priesthood; for as I have felt the fire, I am enabled to warn others, lest they also be burnt as well as myself. After I had done speaking, instead of feeling that glow of joy and consolation in my heart which I should have done, my mind was dark and gloomy, and I felt as if I had done wrong, though I knew not at that time wherein. I used to rebuke this influence, thinking it to be of Satan, until I discovered the cause of it, which was that I had not been doing that for which I had been sent, which was to preach the gospel, instead of railing against the sects of the day.

I recollect on one occasion I had been preaching in the Regent's Park, London, and as usual was speaking against what I termed the priestcraft, and money-making systems of the day, when after I had done (and I shall never forget the time while memory lives), a gentleman came up to me, called me from the people that were standing around, and spoke to the following effect: "Sir, you have been preaching for some time, and all that you have said may be truth, but I think if you were to preach the gospel, instead of railing against others, it would be much better for them and for you." I was struck with his words, and began to reflect upon what he had said, and I found that one of the world had given me that advice which I ought to have imparted to others. I asked the Lord to pardon me for what I had done, and to give me of his spirit, so that I might preach those things to the people that would prove a blessing unto them.

From that time I took a different course altogether, and I found to my greatest satisfaction that God was with me; that he prospered my labours, and gave success to the preaching of his word

In this way I have preached to the people of Leicester, and now I have abundant proof of what is the duty of the servants of God. Multitudes flock to the preaching of the word, and numbers enlist under the banners of the cross. Our meetings are crowded to excess, and many have to leave because we have not room for them. The gifts of the spirit are given to a great extent—the gift of tongues, of interpretation, of prophecy, and the gift of healing in a most wonderful manner. There is one in the church, the first that was baptized in this part, who, before I came to Leicester, had not been twenty yards from his own house for nearly twelve months.

After he had been baptized, he called for the administration of the laying on of hands for the healing of the sick. I attended to him, and from that time he was better, and began to get out and about, and at this time holds the office of an elder in the church, and I have often heard him speaking to the people for nearly an hour at once, who truly are compelled to say that he is healed, and that a notable miracle hath been done. There are others that have been confined to their beds of affliction, who have been at once raised up to praise the God of Israel. I speak of these things, because I think it my duty to bear testimony of the power of God in this, the evening of time, and to shew to the inhabitants of the earth that he is the same to day as in the days that are past; and that if the children of men will walk in the same path in which the saints of old walked, they will receive of the same power, and realize the same blessings, by which they exclaimed, "we know that we are of God, and that the whole world lieth in wickedness."

"And then,
They can exclaim 'tis truth
When they have felt the spirit's proof."

A sister in the church here, a short time back, fell asleep in Jesus, and to the last she declared that the principles were of God, and that she would rather die than live; and why? because she knew she had obeyed the laws of God, and by that means had been prepared for the kingdom of heaven. Her death left a great impression on the minds of those who had persecuted her for the truth's sake, one of whom has come forward and obeyed the gospel.

I also wish to state that we held our first conference on the 26th of May last, when were represented in Leicester and the branches, 140 members, including, 5 elders, 10 priests, 2 teachers, and 2 deacons.

Dear Brother,—If you deem these few remarks worthy of a place in the pages of the STAR, they are at your disposal. I close by stating that I know this to be the work of the Lord, and pray that I may be enabled to be faithful unto the end, in the name of Jesus Christ. Amen.

Believe me to remain, yours affectionately in the gospel of peace,

THOMAS MARGETTS.

ORDINATIONS.

We feel it necessary at the present time to make a few remarks on the subject of ordinations. We have availed ourselves of the opportunity afforded, by general and other conferences, to speak on this subject, and to caution the brethren against laying hands suddenly upon any one without due consideration. We are conscious that much injury has been done from this practice, some almost immediately on their entrance into the Church, have been called into office, when, however well qualified they might be eventually, they knew but very little of the work of the Lord, and were totally destitute of experience. The result of this has been an injury to the individual himself, as well as in many cases to the cause in general.

Others have been ordained that have been, from circumstances, totally disqualified from becoming useful. We feel therefore very anxious on this subject, and desire the presidents of the different branches and conferences, to be very cautious in this particular. Let them seek to be guided by the Spirit of the Lord, and by that spirit, let them select faithful men, unto whom to impart an authority involving so great a responsibility as the Holy Priesthood. For the sake of the church we urge this, for the prosperity of the kingdom of God, and also for the sake of the individual called. It is no trifling matter to be ordained into office in the church of Jesus Christ, and better had we never known the truth at all, than receiving of the authority of the priesthood, to hide our talent in the earth in one case, or use it injudiciously and unwisely in the other.

Upon the presidents of conferences then, in this matter, devolves a great responsibility—let them seek for the guidance of the spirit of wisdom in the selection of those they may call into the ministry.

How often have we had to lament, that the only situation in which some having authority have acted, has been in the councils of the church, when, never having recognized the duty of their office, or at least sought to fulfil it, if understood, their presence has very frequently served to perplex the minds of others, and they have become an hindrance to the cause, instead of aiding in its progress onwards. Nor are we surprised at this, if officers neglect their own duty, they are but little qualified to sit in council over the affairs of the church or of others; but, on the contrary, if a man is faithful in the discharge of the office whereunto he is called, he will have the spirit of that office, which will be the spirit of wisdom, and of peace, and his counsel will be of importance, and his presence a blessing to the assembly.

We therefore hold them who possess the right to call and to ordain, as responsible for their proceedings, and affectionately exhort them to seek for the guidance of the Spirit of God, that all they do in this respect may receive his sanction and blessing.

EDITOR.

REPORTS OF CONFERENCES.

We have received reports of several Conferences, full details of which have come to hand, and for which we are much obliged, though our space will not allow other than a general statement.

Our brethren will bear with us in these matters, as we are anxious to fill the columns of the STAR with matter that will be more instructive than the statistical, particularly of a Conference, yet we desire to receive all the information we can of the state of the various branches of the church in these islands; inasmuch as we hold ourselves responsible for the same to the authorities at Nauvoo; and are also anxious to do our best as circumstances will permit for every portion of the church within our jurisdiction.

A Conference was held at Sheffield on the 28th of April, representing 215 members, 7 elders, 10 priests, 5 teachers, and 3 deacons, at which the appointment by the General Conference of elder James Ure to preside over the Sheffield Conference, was received, and ratified by the unanimous vote of the same.

A Conference was also held on the 5th of May, at Marsh Hill, (formerly Frooms Hill),

comprising, 681 members, 22 elders, 43 priests, 15 teachers, and 7 deacons: at which the appointment of elder G. P. Waugh, made at the General Conference, was received without a dissentient voice.

A Conference was also held in the city of Glasgow, on the 2nd of June, representing, 1018 members, including 1 high priest, 30 elders, 46 priests, 36 teachers, and 20 deacons; the condition of the Conference was very prosperous, and the work of the Lord extending. From the minutes we are inclined to think, that too much reference was made to the religious opinions that obtain in the world, and we would urge upon the brethren everywhere, to have their minds occupied with the things of the kingdom of God, rather than the errors of men.

A Conference was also held in Manchester on the 23rd of June, which elders Reuben Hedlock and Amos Fielding attended; when much valuable teaching was given. The condition of the Conference is good, and the work extending.

It was requested that elder Hedlock be furnished with a list of the names, ages, offices, &c. of each individual member, in order that the true condition of the churches may be known, and the names of individuals be transmitted to the authorities at Nauvoo.

In order to effect this, we shall get printed a considerable quantity of ruled papers to be filled up; we shall supply the presidents of the various Conferences with the same, who in turn must supply the presidents of the various branches, and the whole be returned to the presidency, together with a general recapitulation of the same. In order to meet the expense of the same, each branch is requested to pay for the necessary papers, which will be but trifling individually; but in the outset to us a considerable sum.

EDITOR.

WHY DO WE GATHER?

It is a question often asked by the Saints and others, what is the need of my emigrating to Nauvoo, and what shall I do when I get there?

Kind reader, you will observe that in every age of the world, when God has given his law, and the plan of salvation to the human family, that he first called a servant or servants, and gave unto them a preparatory mission to call upon the inhabitants of the earth to repent, and enter into covenant with God, that he might have a people dwelling together in a city or country, that were zealous of good works, and were willing to be governed by his holy laws which he had instituted for man while clothed upon with mortality, that they might be prepared for the society of heavenly messengers who were governed by the laws of his kingdom, and dwelt in his presence.

Enoch, the seventh from Adam, walked with God three hundred years, and built a city, which was populated by the righteous in his day. Noah was a preacher of righteousness, and saved himself and family by giving heed to the law of God, and the plan of salvation made known unto him, by which he became heir of the world, upon which his posterity were dispersed from the Tower of Babel over all the earth, in consequence of their rebellion.

Abraham entered into covenant with God, and sought a city whose builder and maker was God. In process of time his children sojourned in bondage, and the Lord called Moses, and gave him a commission to redeem his people (because of the covenant with their fathers) from bondage.

After bringing them into the wilderness, Moses began to receive additional instructions; he was commanded to build a tabernacle in which was placed a written contract between God and his people.

After the tabernacle was built, the order of government was organized with the Holy Priesthood, and certain ordinances of sanctification which were to prepare the people to come into, and enjoy the presence of their God and his heavenly messengers; for instance, read the preparation of Moses and the seventy Elders of Israel, and the whole congregation at the time they went into the mount, and saw the God of Israel, and did eat and drink in his presence. After a time they lost this privilege through transgression, and became unworthy the society of God, and were only permitted to receive his word from time to time by the administration of angels. In the days of Solomon a temple was erected wherein God could be worshipped according to his laws, and where the ordinances of the Holy Priesthood could be attended to. But in the course of time his covenant people transgressed his laws to such an extent, that the threatened judgments fell upon them, and they were scattered among the nations; and it is worthy of notice, that the scattering and breaking up of their national institutions was one of the greatest punishments that befel them as a people, inasmuch as it deprived them of the privilege of meeting in the house of God. It broke asunder their well-organized priesthood, through which they received communications from the Most High; and in consequence of this dispersion, the prophets to whom God sent his angels and made known his will, were covered with darkness, vision and revelation ceased to be their guide, and when the prophets that were dispersed with them perished, they were left to wander in darkness among the nations of the earth.

Also, when the time had fully arrived for God to send his Son into the world, to make an atonement for the sins of the world, then came John to prepare a people to receive him; and when the Messiah came, he called and ordained certain servants, and committed into their hands again a well-organized priesthood, with power to administer ordinances, by which strangers and foreigners might become heirs of the glorious blessings to be derived from the society of angels, even while clothed upon with mortality, and finally obtain eternal life, by being secured from the power of the second death, and having part in the first resurrection.

We would also notice that before Jesus was crucified, he took Peter and James and John into the mount, and there appeared unto them Moses and Elias, the voice also of the Father was heard, declaring his pleasure in his Son. And here I would inquire for what purpose were Moses and Elias present on the occasion, if it were not to confer upon Peter, James, and John, the power and spirit of the priesthood that had been committed unto them in former days, in order that they might prepare a people to dwell in the presence of God; that strangers and aliens might, through the law of God, and the administration of the Holy Priesthood, become a holy nation, a royal priesthood, a peculiar people, governed by the laws of heaven, which constituted them the kingdom of Christ upon earth, he being their great High Priest and Lawgiver, his servants the administrators of the laws, and the members of the Church his subjects.

It is well known to the candid reader of the New Testament, that there are certain principles and ordinances embraced in the gospel, by which man may be saved both spiritually and temporally into the kingdom of God. The first is faith in God and in his Son Jesus Christ, begotten in the heart by hearing the glad tidings of salvation from one that is sent. Then follows repentance and reformation from our evil practices, followed by baptism in the name of Jesus Christ for the remission of our sins, and afterwards the laying on of hands by those authorized for the gift of the Holy Ghost, through whose instrumentality revelations are communicated, and the fruits of which are love, joy, and peace. Through the Spirit of God we are put in possession of certain gifts and blessings, which are divided to every one severally as he will. To one is given the spirit of prophecy, by which he can search all things, even the deep things of God; to another the spirit of an apostle by which he can bear witness that Jesus lives and reigns in the heavens, and by which he is enabled to go forth and proclaim by the power of God the glorious principles of salvation.

While the combination of varied offices and gifts are imparted for the gathering together of the Saints, for the work of the ministry, and for the edifying of the the body of Christ, until they become a holy nation and a peculiar people, and are entitled to the communion of angels, and Jesus the Mediator, and God the Father of all, with whom there is no variableness nor the shadow of a turning. These are something of the principles and ordinances of the gospel of the kingdom, that Christ sent forth his apostles to proclaim unto the human family; but since that period it is evident that man has transgressed the laws and principles of the gospel, and has changed the ordinances, or entirely omitted them; while most parties deny the necessity of the gift of the Holy Ghost, as it was originally imparted, through which alone a continual communication is open between Christ and his church, and which is the very rock

upon which it is built, Jesus Christ being the chief corner stone; and the knowledge of him as that stone was communicated from the Father to his servant Peter, by the very principle of revelation, on which the church was, and ever must be, established.

Thus is fulfilled the prophecy of the apostle that there should be a people in the last days, having the form of godliness, but denying the power thereof.

Thus the covenant has been broken, and man has rendered himself unworthy of the blessings of the kingdom; and few are found willing to acknowledge the power of God, and the channel through which he can again enter into covenant with the human family.

God foresaw this, and revealed unto Paul, that there would come a falling away from the truth, before the period arrived, when Christ would come in the clouds of Heaven, when the dead in Christ should rise first, and together with the living Saints be caught up to meet the Lord in the air.

But Jesus says, that before that day, this gospel of the kingdom should be preached in all the world, for a witness unto all nations before the end come; and Jesus understanding all things, knew there would be a departure from the gospel, as then taught by him, informed his apostle John, on the Isle of Patmos, that he would send another angel with the everlasting gospel to the children of men, to prepare them for the hour of his judgments, which, according to the prophets, would precede his second coming, which are wars, and pestilence, and famine. We also learn, that there would be a time, when peace would be taken from the earth, and it will be a time of trouble, such as was not since the beginning of the world. We now have on record, that the Lord would send a heavenly messenger to the earth again, like as he did to our forefathers, to commit the holy priesthood, or authority again unto man, to preach repentance to the people, and administer the ordinances of the gospel to all that believe and repent, that his Saints might be gathered together to build up Zion agreeably to the word of the Lord to David, where he says there was a set time to favour Zion, and when that time arrived, the Lord would found Zion again, and the Most High would establish her, for this glorious purpose, that all nations may come and worship before him.

Isaiah foretold of the gathering of the people of God, that the sons and daughters of God should be brought from far in ships, and by other means of transition; and who are the sons and daughters of God, but they who obey the laws of righteousness, and, through the ordinances of the gospel, receive the Spirit of his Son, by which they can call God their Father. And, again, we read that in Mount Zion, and in Jerusalem, there should be a deliverance, and in the remnant whom the Lord should call. If, then, these calamities are to come upon the children of men,—if the children of God are called upon to come out of Babylon, that they may escape these judgments, and if the Lord has prepared a place or places of deliverance, is it not necessary that the Saints should arise and seek the protection afforded; but, then, Zion and Jerusalem must be built and prepared to afford deliverance,—a theoretical place of safety will be of no avail from the physical calamities that await the nations.

Who, then, are the people to establish these places of refuge, but the people of God—who, but they, can we expect to sacrifice the comforts of their native home, to forego the advantages, perhaps, of a long-established home or business, in order to toil and labour, and, in a word, to do anything that is required in the establishing and building up of a city as a place of refuge in the first place, and, secondly, as a well-spring of wisdom, of intelligence, and power, to endow the servants of the Lord, for the accomplishment of his great purposes in the last days.

This great object has caused the Saints to endure persecutions of the severest nature. My eyes have witnessed the dying and wounded, who have fallen martyrs to the cause of truth;—my ears have heard the continual prayers of the Saints to God, that he would not suffer his purposes to be frustrated by evil designing men;—my hands have assisted in laying the foundation stone of the Temple of the Lord;—my brethren have sat upon its walls to eat their morsel of food, while their hearts were lifted up in thanksgiving, that they were accounted worthy to assist in building the house of the Lord. All manner of evil and falsehood has been circulated to prevent the progress of the work of the Lord, by evil designing men. Some have come to Nauvoo for the purpose of living in luxury without labour, mistaking the object for which they had gathered there, and not succeeding in their expectations, have gone away and reported all manner of evil of the place and of the people,—while others who have gone in a state of penury, in a year or two, have been in possession of a comfortable home and living.

And, now, permit me to say to all the Saints in Britain, who are intending to go to Nauvoo, to say that it will be better for you to stop in England than to go there, unless you go for the truth's sake. For, there, undoubtedly, you will have to labour in all that is necessary in the building up and establishing of a city, where righteousness may reign. If you are a Saint here, you will, very likely, be one there,—if you are half-hearted, you will, undoubtedly, be so there. If your motive be to become wealthy without much labour, you will be disappointed; but if you go there for the truth's sake, and are determined to undergo the inconveniencies of a new city, and are willing to assist in all things, then will your expectations be realized; and inasmuch as you go there to serve God, you will enjoy the privilege of waiting upon Him in his Temple, and of receiving those blessings by which you will be prepared to meet the Lord when he shall come to reign in Mount Zion, and before his ancients gloriously.

But what shall we do when we get there? I answer, let every Saint who intends to go to Nauvoo, procure all the knowledge which they can of that branch of business in which they are employed, with every means necessary to carry it into effect, as well as books that may be written on their own or other branches of art and science.

There are now over eight thousand Saints in Britain, and one united effort would place manufactories in Nauvoo, of every description, which are much needed, and which would be for the mutual benefit of the whole community.

We, therefore, request all the mechanics, or others, in the church, or out of it, who are favourable, to forward, by letter to us, what they can do towards erecting or constructing machinery of every kind, to be forwarded to Nauvoo, one year from September next, or sooner, if circumstances will permit, with the amount of stock which they would take. We request this, that we may know what can be done, in order that we may enter into some organization of a joint-stock company, with shares of a certain amount, to be paid in money, machinery, material, or labour, at cash value, to be put in operation for the good and benefit of the said community, with shares transferable at the will of the holder.

When we have received a report, we will enter into arrangements according to the means that can be procured, by bringing into requisition the wisdom of all upon the subject.

I remain, dear brethren and sisters, your humble servant,

REUBEN HEDLOCK.

Editorial.

We wish to make a few remarks on the relative position of the Church with regard to the political powers of the world. If there be any qualities that ought to distinguish the Saints of the last days more than others, they ought to be wisdom and prudence, particularly on the part of the priesthood, and in their ministrations. The citizens of the kingdom of God, as they increase and multiply, will be watched with growing jealousy by the existing political powers of the earth; we therefore desire to caution the brethren, particularly in the priesthood, to be very careful in their labours, to avoid all tenets of religious faith that exist around—to meddle by no means with politics, but to adhere faithfully to the proclamation of the simple principles of salvation, by which the human family can be inducted into the family of God.

We have seriously thought of putting a stop generally to out-door preaching,

because of the imprudence and incautiousness of many who stand up to labour in the ministry; however, we have not fully determined on this, but we desire that no brethren go to labour in out-door preaching without being *appointed* and *sent* by the respective councils, under whose directions they labour, with the exception of those travelling elders who are not immediately subject to any councils—and them we exhort to adhere in all faithfulness to the counsel here given.

We recommend on this subject, attention to the letter of our beloved brother Margetts; and trust that any of our brethren, who have erred in like manner, will adopt the same plan of reformation, that the blessings of the Lord may be upon them.

We would direct the particular attention of our readers to an article in this number by brother Hedlock, and would exhort the Saints to consider well the subject of the Gathering, and the principles by which they are actuated in gathering together, for we may rest assured, that unless our motives are pure on this momentous subject, Nauvoo is the last place to which we should go.

We also wish attention to be paid to the subject of ordinations, and exhort the presidents of conferences and others, to unite by all means in promoting the general welfare of the Church of Christ. Great responsibility devolves upon all in connexion with the kingdom of God, and especially upon those who are called upon to officiate in the priesthood.

We again invite early intimation from all who intend to emigrate on the approaching season, that we may be enabled to make arrangements accordingly.

CAUTION TO THE SAINTS.—An individual of the name of William Ballan, late of Leamington, and an elder in the Church, having been summoned at the last general conference to answer certain charges preferred against him, did not appear on that occasion; his subsequent conduct also being very unsatisfactory, we have to state that we shall no longer consider him a member of this Church, unless he appears to give satisfaction to the parties aggrieved.

REUBEN HEDLOCK.
THOMAS WARD.

NOTICES.

The Poetry by W. G. Mills, will appear in our next.

We have received the seven successive numbers of the *Times and Seasons*, so that those who have had the previous numbers can now make up their volumes. We have now on hand nearly two hundred copies of this work in numbers, to be disposed of at 8s. per volume, unbound.

We have also to notice, that, in order to extend the sale of the Book of Mormon, we have reduced the price of the common ones to 4s. 6d. each, retail, and 4s., wholesale; those bound in calf to 6s., retail, 5s. 6d., wholesale.

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HISTORY OF JOSEPH SMITH.

(*Continued from page 22.*)

SOON after the words of Enoch were given, the Lord gave the following commandment:—

Revelation to Joseph Smith and Sidney Rigdon. Given December, 1830.

Behold, I say unto you that it is not expedient in me that ye should translate any more until ye shall go to the Ohio: and this because of the enemy and for your sakes.

And again, I say unto you, that ye shall not go until ye have preached my gospel in those parts, and have strengthened up the church whithersoever it is found, and more especially in Colesville: for, behold, they pray unto me in much faith.

And again, a commandment I give unto the church, that it is expedient in me that they should assemble together at the Ohio, against the time that my servant Oliver Cowdery shall return unto them. Behold, here is wisdom, and let every man choose for himself until I come. Even so: Amen.

The year opened with a prospect great and glorious for the welfare of the kingdom; for, on the second of January, 1831, a conference was held in the town of Fayette, N.Y., at which was received, besides the ordinary business transacted for the church, the following revelation:—

Revelation. Given January, 1831.

Thus saith the Lord your God, even Jesus Christ, the great I AM, Alpha and Omega, the beginning and the end, the same which looked upon the wide expanse of eternity, and all the seraphic hosts of heaven, before the world was made, the same which knoweth all things, for all things are present before mine eyes: I am the same which spake and the world was made, and all things came by me: I am the same which have taken the Zion of Enoch into mine own bosom; and verily I say, even as many as have believed on my name, for I am Christ, and in mine own name, by the virtue of the blood which I have spilt, have I pleaded before the Father for them: but behold, the residue of the wicked have I kept in chains of darkness until the judgment of the great day, which shall come at the end of the earth; and even so will I cause the wicked to be kept, that will not hear my voice but harden their hearts, and woe, woe, woe, is their doom.

But behold, verily, verily, I say unto you, that mine eyes are upon you; I am in your midst, and ye cannot see me, but the day soon cometh that ye shall see me and know that I am: for the veil of darkness shall soon be rent, and he that is not purified shall not abide the day; wherefore, gird up your loins and be prepared. Behold, the kingdom is yours, and the enemy shall not overcome.

Verily I say unto you, ye are clean but not all; and there is none else with whom I am well pleased, for all flesh is corruptible before me, and the powers of darkness prevail upon the earth, among the children of men, in presence of all the hosts of heaven, which causeth silence to reign, and all eternity is pained, and the angels are waiting the great command to reap down the earth, to gather the tares that they may be burned, and behold the enemy is combined.

And now, I shew unto you a mystery, a thing which is had in secret chambers, to bring to pass even your destruction, in process of time, and ye knew it not, but now I tell it unto you, and ye are blessed, not because of your iniquity, neither your hearts of unbelief, for verily, some of you are guilty before me; but I will be merciful unto your weakness. Therefore, be ye strong from henceforth; fear not, for the kingdom is yours: and for your salvation I give unto you a commandment, for I have heard your prayers, and the poor have complained before me, and the rich have I made, and all flesh is mine, and I am no respecter of persons. And I have made the earth rich, and behold it is my footstool; wherefore, again I will stand upon it; and I hold forth and deign to give unto you greater riches, even a land of promise—a land flowing with milk and honey, upon which there shall be no curse when the Lord cometh; and I will give it unto you for the land of your inheritance, if you seek it with all your hearts; and this shall be my covenant with you, ye shall have it for the land of your inheritance, and for the inheritance of your children for forever, while the earth shall stand, and ye shall possess it again in eternity, no more to pass away.

But verily I say unto you, that in time ye shall have no king nor ruler, for I will be your king and watch over you. Wherefore, hear my voice and follow me, and you shall be a free people, and ye shall have no laws but my laws when I come, for I am your lawgiver, and what can stay my hand? But verily I say unto you, teach one another according to the office wherewith I have appointed you, and let every man esteem his brother as himself, and practice virtue and holiness before me. And again I say unto you, let every man esteem his brother as himself, for what man among you having twelve sons, and is no respecter of them; and they serve him obediently, and he saith unto the one, be thou clothed in robes and sit thou here; and the other, be thou clothed in rags and sit thou there, and looketh upon his sons and saith—I am just.

Behold, this I have given unto you as a parable, and it is even as I am; I say unto you, be one, and if ye are not one, ye are not mine. And again I say unto you, that the enemy in the secret chambers seeketh your lives. Ye hear of wars in far countries, and you say that there will soon be great wars in far countries, but ye know not the hearts of them in your own land: I tell you these things because of your prayers; wherefore treasure up wisdom in your bosoms, lest the wickedness of men reveal these things unto you by their wickedness in a manner that shall speak in your ears, with a voice louder than that which shall shake the earth: but if ye are prepared, ye shall not fear.

And that ye might escape the power of the enemy, and be gathered unto me a righteous people, without spot and blameless; wherefore, for this cause I gave unto you the commandment, that ye should go to the Ohio: and there I will give unto you my law; and there ye shall be endowed with power from on high, and from thence, whomsoever I will, shall go forth among all nations, and it shall be told them what they shall do, for I have a great work laid up in store, for Israel shall be saved, and I will lead them whithersoever I will, and no power shall stay my hand.

And now I give unto the church in these parts a commandment, that certain men among them shall be appointed, and they shall be appointed by the voice of the church, and they shall look to the poor and the needy, and administer to their relief, that they shall not suffer; and send them forth to the place which I have commanded them; and this shall be their work to govern the affairs of the property of this church. And they that have farms that cannot be sold, let them be left or rented, as seemeth them good. See that all things are preserved, and when men are endowed with power from on high, and sent forth, all these things shall be gathered unto the bosom of the church.

And if ye seek the riches which it is the will of the Father to give unto you, ye shall be the richest of all people: for ye shall have the riches of eternity: and it must needs be that the riches of the earth are mine to give; but beware of pride, lest ye become as the Nephites of old. And again I say unto you, I give unto you a commandment, that every man, both elder, priest, teacher, and also member, go to with his might, with the labour of his hands, to prepare and accomplish the things which I have commanded. And let your preaching be the warning voice, every man to his neighbour, in mildness and in meekness. And go ye out from among the wicked. Save yourselves. Be ye clean that bear the vessels of the Lord. Even so: Amen.

Not long after the conference closed, there was a man came to me by the name of James Covill, who had been a Baptist minister for about forty years, and covenanted with the Lord that he would obey any commandment that the Lord would give through me as his servant, and I received the following revelation, given at Fayette, New York, January 5th, 1831:—

Revelation to James Covill. Given January, 1831.

Hearken and listen to the voice of him who is from all eternity to all eternity, the great I AM, even Jesus Christ, the light and the life of the world: a light which shineth in darkness and the darkness comprehendeth it not: the same which came in the meridian of time unto my own, and my own received me not; but to as many as received me, gave I power to become my sons, and even so will I give unto as many as will receive me, power to become my sons.

And verily, verily, I say unto you, he that receiveth my gospel receiveth me, and he that receiveth not my gospel, receiveth not me.—And this is my gospel: repentance and baptism by water, and then cometh the baptism of fire and the Holy Ghost, even the Comforter, which sheweth all things, and teacheth the peaceable things of the kingdom.

And now, behold I say unto you, my servant James, I have looked upon thy works and I know thee: and verily I say unto thee, thine heart is now right before me at this time, and behold I have bestowed great blessings upon thy head—nevertheless thou hast seen great sorrow for thou hast rejected me many times because of pride, and the cares of the world; but, behold, the days of thy deliverance are come, if thou wilt hearken to my voice, which saith unto thee, Arise, and be baptized, and wash away your sins, calling on my name, and you shall receive my spirit, and a blessing so great as you never have known. And if thou do this, I have prepared thee for a greater work. Thou shalt preach the fulness of my gospel which I have sent forth in these last days: the covenant which I have sent forth to recover my people, which are of the house of Israel.

And it shall come to pass that power shall rest upon thee; thou shalt have great faith and I will be with thee, and go before thy face. Thou art called to labour in my vineyard, and to build up my church, and to bring forth Zion, that it may rejoice upon the hills and flourish. Behold, verily, verily I say unto thee, thou art not called to go into the eastern countries, but thou art called to go to the Ohio. And inasmuch as my people shall assemble themselves to the Ohio, I have kept in store a blessing such as is not known among the children of men, and it shall be poured forth upon their heads. And from thence men shall go forth into all nations.

Behold, verily, verily I say unto you, that the people in Ohio call upon me in much faith, thinking I will stay my hand in judgment upon the nations, but I cannot deny my word: wherefore lay to with your might, and call faithful labourers into my vineyard, that it may be pruned for the last time. And inasmuch as they do repent and receive the fulness of my gospel, and become sanctified, I will stay mine hand in judgment: wherefore go forth, crying with a loud voice, saying, The kingdom of heaven is at hand; crying hosanna! blessed be the name of the Most High God. Go forth baptizing with water, preparing the way before my face, for the time of my coming: for the time is at hand: the day nor the hour no man knoweth, but it surely shall come, and he that receiveth these things receiveth me; and they shall be gathered unto me in time and in eternity.

And again, it shall come to pass, that on as many as ye shall baptize with water, ye shall lay your hands, and they shall receive the gift of the Holy Ghost, and shall be looking forth for the signs of my coming, and shall know me. Behold, I come quickly. Even so: Amen.

As James Covill rejected the words of the Lord, and returned to his former principles and people, the Lord gave unto me and Sidney Rigdon the following revelation, explaining why he obeyed not the word, given at Fayette, N.Y., January, 1831.

Revelation to Joseph Smith, jun. and Sidney Rigdon. Given January, 1831. *Explaining why James Covill obeyed not the revelation which was given unto him.*

Behold, verily, I say unto you, that the heart of my servant James Covill was right before me, for he covenanted with me, that he would obey my word. And he received the word with gladness, but straightway Satan tempted him; and the fear of persecution, and the cares of the world, caused him to reject the word; wherefore he broke my covenant, and it remaineth in me to do with him as seemeth me good. Amen.

NAUVOO CONFERENCE MINUTES.

From the Times and Seasons.

Conference met pursuant to appointment, on Saturday, the 6th of April, 1844.—Present; Presidents Joseph Smith, Hyrum Smith, Sidney Rigdon, and William Marks.—Of the Twelve; Brigham Young, Heber C. Kimball, Willard Richards, Wilford Woodruff, John Taylor, and George A. Smith.—The members of the high council, an immense number of elders, and an innumerable concourse of people.

Presidents Joseph and Hyrum Smith came to the stand at a quarter past ten o'clock, when the meeting was called to order by elder Brigham Young. The choir sung a hymn, after which president Joseph Smith rose to state to the congregation the nature of the business which would have to come before them. He stated that it had been expected by some that the little petty difficulties which have existed would be brought up and investigated before this conference, but it would not be the case; these things are of too trivial a nature to occupy the attention of so large a body. I intend to give you some instructions on the principles of eternal truth, but will defer it until others have spoken, in consequence of the weakness of my lungs. The elders will give you instruction; and then, if necessary, I will offer such corrections as may be proper to fill up the interstices. Those who feel desirous of sowing the seeds of discord will be disappointed on this occasion. It is our purpose to build up and establish the principles of righteousness, and not to break down and destroy. The great Jehovah has ever been with me, and the wisdom of God will direct me in the seventh hour. I feel in closer communion and better standing with God than ever I felt before in my life; and I am glad of this opportunity to appear in your midst. I thank God for the glorious day that he has given us. In so large a congregation, it is necessary that the greatest order and decorum be observed. I request this at your hands, and believe that you will all keep good order.

Prayer was offered up by W. W. Phelps, after which the choir sung a hymn.

Elder Sidney Rigdon then rose and said, It is with no ordinary degree of satisfaction I enjoy this privilege this morning. Want of health and other circumstances have kept me in silence for nearly the last five years. It can hardly be expected, that when the violence of sickness having used its influence, and the seeds of disease have so long preyed upon me, that I can rise before this congregation. I am now come forth from a bed of sickness, and have enough of strength left to appear here for the first time in my true character. I have not come before a conference for the last five years in my true character. I shall consider this important privilege sacred in my family history during life. I hardly promise myself lungs to make this congregation hear me: I shall do the best I can, and the greatest can do no more. The circumstances by which we are now surrounded point out the principles of my discourse—the history of this church which I have known from its infancy. My text is, "Behold the church of God of the last days." I do not know that I can find it in the bible. I do not think it necessary to have Paul to make a text for me: I can make a text for myself. I recollect, in the year 1830, I met the whole church of Christ in a little old log house about twenty feet square, near Waterloo, N. Y.; and we began to talk about the kingdom of God as if we had the world at our command. We talked with great confidence, and talked big things; although we were not many people, we had big feelings. We knew fourteen years ago that the church would become as large as it is to-day—we were as big then as we shall ever be—we began to talk like men in authority and power—we looked upon the men of the earth as grasshoppers. If we did not see this people, we saw by vision the church of God a thousand times larger; and when men would come in, they would say we wanted to upset the government, although we were not enough to well man a farm, or meet a woman with a milk pail. All the elders, all the members met in conference in a room twenty feet square. I recollect elder Phelps being put in jail for reading the Book of Mormon. He came

to see us, and expressed great astonishment, and left us apparently pondering in his heart; he afterwards came to Kirtland, Ohio, and said he was a convert. Many things were taught, believed, and preached then, which have since come to pass; we knew the whole world would laugh at us, so we concealed ourselves; and there was much excitement about our secret meetings, charging us with designs against the government, and with laying plans to get money, &c, which never existed in the heads of any one else; and if we had talked in public, we should have been ridiculed more than we were, the world being entirely ignorant of the testimony of the prophets, and without knowledge of what God was about to do, treated all we said with pretended contempt, and much ridicule; and had they heard all we said it would have made it worse for us. We talked about the people coming as doves to their windows, that all nations should flock unto it; that they should come bending to the standard of Jesus, saying, our fathers have taught falsehood, and things in which there is no profit; and of whole nations being born in one day. We talked such big things that men could not bear them; and they not only ridiculed us for what we did say in public, but threatened and inflicted much personal abuse; and had they heard all we said, their violence would have been insupportable. God had great things to say for the salvation of the world, which, if they had been told to the public, would have brought persecution upon us unto death; so we were obliged to retire to our secret chambers, and commune ourselves with God. If we had told the people what our eyes behold this day, we should not have been believed; but the rascals would have shed our blood if we had only told them what we believed. There we sat in secret, and beheld the glorious visions and powers of the kingdom of heaven pass and re-pass; we had not a mighty congregation to shelter us—if a mob came upon us, we had to run and hide ourselves to save our lives. The time has now come to tell why we held secret meetings. We were maturing plans fourteen years ago which we can now tell. Were we maturing plans to corrupt the world, to destroy the peace of society? Let fourteen years experience of the church tell the story. The church would never have been here if we had not done as we did in secret. The cry of false prophets and impostors rolled upon us. I do not know that any thing has taken place in the history of this church which we did not then believe; it was written upon our hearts, and never could be taken away—it was indelibly engraved, no power beneath yonder heavens could obliterate it. This was the period when God laid the foundation of the church; and he laid it firmly, truly, and upon eternal truth. If any man says it is not the work of God, I know he lies. Some of you who know you have a house, how long would it take to make you reason yourself into a belief that you have no house, where you now reside with your family? Neither have we any power whereby we can ever persuade ourselves that this is not the church of God. We do not care who sinks, or swims, or opposes; but we know here is the church of God, and I have authority before God for saying so. I have the testimony of Jesus, which is the spirit of prophecy; I have slept with it—I have waked with it; the idea has never been out of my heart for a moment, and I will reap the glory of it when I leave this world. I defy men, and hell, and devils to put it out of my heart. I defy all, and will triumph in spite of them. I know God; I have gazed upon the glory of God, the throne, visions and glories of God, and the visions of eternity in days gone by. What is a man of God to do when he sees all the madness, wrath, and follies of our persecutors? He will do as God does—he will sit and laugh—one breath from the nostrils of God would blow them out of existence to hell. These were the beginning of good days; shut up in a room, eating nothing but dry johnny-cake and butter-milk. Every man who had a little farm, or clothes, sold them, and distributed what he had among the rest, and did the best they could. I had nothing to eat, nothing to wear, and yet it was the beginning of good days. Some say I want plenty to eat, plenty to drink, plenty to wear, and a good house to live in; and say they, then I will believe; but God will not give it until you have proved yourselves to him. No wonder then that we should be joyful to-day. If the people will do as they are told, I will tell you what to do. Get the visions of heaven, and seek not what you shall eat, or what you shall drink, but seek the will of God; get into the presence of God, and then you will have johnny-cake, and

milk, and water no more. Would you not be astonished if even now we should tell the glories and privileges of the saints of God to you, and to the world, we should be ridiculed; and no wonder we shut it up in secret. If we were to tell you, when Jehovah looked on, lo it is beauty; it is heaven; it is felicity to look on; I I should marvel if it were otherwise. If a man tells you one glory or one message, he is learning another at the same time. Do not be astonished then if we even yet have secret meetings, asking God for things for your benefit. Do not be afraid; go back to the commencement of this church, and see what was concocted then; there was no evil concocted when we first held secret meetings, and it is the same now. Has God forgotten to be gracious, to be merciful to mankind? Did he ever concoct anything that was devilish for mankind? He could not do it; I never am afraid of God or man concocting anything to hurt me; I have faith to detect man even if he did. I would ask God to detect them, and would hold them fast before he should do it. I am not afraid of men or devils. I have none of those fears, jealousies, dreads, forebodings, surmisings, &c. I put my trust in God, and whatever God does for me is only for my salvation. [Here five of the Pottowattomie tribe appeared with their interpreter, and were assisted to the stand by the president.] I am going to tell of something that surprised me at the beginning of the church; I have handled, heard, seen, and known things which I have not yet told. After the church began to grow, it was favoured with monstrous wise men; they had so much wisdom that they could dispute what God said, and what his servant said. They were opposed to virtue; they would say they had revelations and visions, and were as certain that God had given it as I was that the devil had. We hear these things ever since the church existed; they have come up with us; they have had so much more wisdom; they knew all about the kingdom before God revealed it; they know all things before they are heard; and they understand more than God knows. We gather of all kinds; if we get all nations, we get all wisdom, all cunning, and every thing else. The sectarians cannot be as wise as we are, for they have only got the plans of man for salvation; but we have got man's plans, the devil's plans, and the best of all, we have God's plan. I do not know whether there are any of these wise men here this morning; I have merely given this as a part of the history of this church. I am disposed to give some reasons why salvation only belongs to the kingdom of God, and to that alone. I will endeavour to show why salvation belongs to us more peculiarly, in contradistinction of all other bodies; will this be clear enough? I discover one thing, mankind have laboured under one universal mistake about this, viz: Salvation was distinct from government; *i. e.*, that I can build a church without government, and that thing have power to save me. When God sets up a system of salvation, he sets up a system of government; when I speak of a government, I mean what I say; I mean a government that shall rule over temporal and spiritual affairs. The law of God is far more righteous than the laws of the land—the laws of God are far above the laws of the land. The kingdom of God does not interfere with the laws of the land, but keeps itself by its own laws.

To be continued.

THE POSITION OF THE CHURCH.

The history of the people of God, in all ages of the world, establishes one fact beyond all possible contradiction, which is, that their principles and actions were never understood by their co-temporaries; and consequently their measures, in every age, have been deemed hostile to the rest of mankind. Omitting any observations on the persecutions of the prophets and others, previous to the coming of the Lord Jesus Christ in the flesh, the history of our Saviour and his immediate followers, affords an incontrovertible evidence of the position we have assumed above.

It will be admitted by all religionists of the present day, that the conduct of Jesus Christ was without blame, and that he was entirely free from the common failings of humanity; yet notwithstanding this, the people by whom he was surrounded, were ever watching for iniquity in him, ever accusing, until the spirit of jealousy so fostered in their bosoms, increased by hellish energy, found no gratification for its rage, nothing to appease its fury, until the Son of Man was hung upon the tree, and the dark tragedy of the universe could alone give satisfaction to the spirit of the times.

But who were the parties most implicated in this awful deed? Were they the notoriously irreligious? By no means; but on the contrary, they were professors of religion, the parties who stood at the head of the religion of the land, the personifications of public piety and the examplers of the people. On what principle, then, it may justly be asked, could these individuals be acting in this affair, and in what light could they view the walk and conduct of the humble Nazarene? Undoubtedly they held the opinion with unwavering tenacity that they were in possession of all necessary religious truth, that no one was capable of adding to their stock of divine knowledge; and indulging in this most lamentable opinion, their prejudice became an extinguisher of the brightest luminary that ever irradiated the earth with its beams.

In their contemplations of the Son of Man, although virtue directed his every step, though acts of benevolence and mercy adorned his daily progress, and though thousands raised their voices in gratitude and thanksgiving for the benefits they had received, yet they would not allow virtue to be innocence, nor benevolence to be godlike; but in the blindness of their hearts, they construed all the excellencies of his unspotted character into so many disguises thrown over some undiscovered power of evil which they considered to lurk beneath and constitute his true character.

What a lesson to the world in the estimation of character was here given; and yet, notwithstanding this, how often are the opinions of man guided by popular rumour, and the characters of the best of men are despised because the multitude speak evil of them; and yet, with the great fact of the crucifixion of the Son of God blazing as a beacon light on the page of history.

But, again, come we to his immediate followers. It will be admitted, that though they were men of like passions with ourselves, yet they were endowed with the spirit of God, that their sincere purpose before a world was to do them good, by pointing out their true condition, and by administering unto them in those things by which they might be introduced into the family of God. And yet what was their reception? They were considered seditious, the enemies of the public weal, and as unworthy of existence amongst their race. Here then is another illustration of the position of the church in relation to the world by whom they were surrounded.

One deduction is to be drawn from this, that we think perfectly undeniable while mankind are constituted as they are, which is that the religion that obtains an extended popularity amongst men, receiving their approbation and support cannot be of God; but that on the contrary, exactly in proportion as the church is of God, or has received of his spirit, even in that degree will be the hostility of the world. In illustration of this fact did the Saviour foretell that the time would come that they who put his followers to death, would think they were doing God service. That positively Satan would so have blinded the understanding of the religious world, that in their extermination of the servants of God from the face of the earth, they would, as it were, be offering sacrifice to God, or doing a deed to receive the approbation of heaven.

We have said above the *religious* world, and we are aware of it, for the infidel and unbelieving care not for rendering service unto God; but still the fact of the hostility of man to the excellency of God, shining through the actions of his servants, seems almost beyond belief, and calls for further explanation.

It appears from all history, as well as from the declarations of holy writ, that man can be in the possession of various virtues—can be fearing God and teaching that fear to others, and yet be repellant to any direct manifestation of excellency from God himself; and it can only be accounted for on the principle that spiritual things are spiritually discerned, and that man must become possessed of the spirit of God, which is the spirit of wisdom and of intelligence, before

he can appreciate truth when it is presented unto him.

If the history of all past ages proves the fact that the wisdom of man could never detect the purposes of God, manifested by his servants in the various dispensations of his mercy to the human family, it is but justice to suppose that in the last days, in the setting up of that kingdom which shall never come to an end, that it would be met with the like hostility; that every measure that might be adopted—every step which might be taken would be misconstrued, and watched with jealousy by the surrounding people.

But more than this; there is one who reigneth in the hearts of the children of *disobedience*, that knoweth that his time is but short, and who will doubtless array all his powers of hostility with an unexampled energy.

In the history of the rise and progress of the church of Jesus Christ of Latter-day Saints, we have illustrations of this manifested in every variety of manner. We find the existing religious world ready to condemn the people of the Lord at once—to denounce the servants of God as impostors because they wish to introduce something more (in their own estimation) to their perfect systems of theology. In connexion with armed bands have professedly religious teachers gone forth to plunder and destroy the habitations and property of the people of God; and not only this, but the blood of many has been shed, while modern divines have verified the words of Jesus, by intimating that their destruction would be doing service both unto God and unto man. The enemy of all righteousness has found means to introduce, even into the church of Christ, individuals who have proved themselves guilty of the blackest deeds, and when their iniquity has been discovered, they have endeavoured to fasten their crimes upon the servants of the Lord.

Every calumny, every slander that Satanic ingenuity could invent, has been circulated respecting the people of God. Every movement of the people has been misconstrued, every measure they have adopted has been considered as militating against society at large, until the righteous and profane, the godly and the irreligious, have united as one man in a universal denunciation of the servants of the Lord. But this has always been the lot of the followers of God, to the same extent that they were in possession of the spirit and the principles of truth. In the history of the Waldenses and Albigenses, how many do we find who had formerly been connected with those people (whose general excellency is now acknowledged), but having apostatized, and afterwards becoming exalted in clerical dignity in the popular church of the world, became the stigmatizers and persecutors of their former associates, attributing unto them every imaginary vice, and exciting the popular mind to believe they were not worthy to live.

If any suppose that the kingdom of God, in the last days, is about to be established with less difficulty than formerly, they are grossly mistaken: all history attests to the contrary, and modern events speak as trumpet-tongued to bid the people of God to beware, and pray that they may be enabled to endure the things that shall come to pass, or they will not be prepared to stand before the Son of Man.

Our brethren in the west, we feel persuaded, from the commencement of the church unto the present time, have had to contend with difficulties of the most harrassing and distressing nature; and the history of the past illustrates too clearly the nature of man, to lead us to suppose that those difficulties are ended. Many, in consequence of these things, have fallen away from the truth; the hour of tribulation has arrived, and the storm of persecution has burst upon their heads, and they could not endure. Many more, no doubt, will be shaken from their present position in connexion with the church from the same cause. It behoves, then, the Saints to be humble, diligent, and watchful—to make religion a personal concern between themselves and God—to be built not on the admiration of individual characters, but on the principles of eternal truth, which, as an everlasting rock, will remain when many who now appear as mighty in the truth will have passed away.

The kingdom of God is a kingdom of government; and one prolific source of evil and of disquietude which Satan is ever ready to inspire, is that of rebellion against the constituted authorities of the church. Very few cases have arisen within the church, in which the spirit of rebellion has not been the grand source of the disturbance. Let man forget for a moment the order of the kingdom of God, and neglect to look to the authorized channel through which the church is to receive instruction—cease to regard the counsels of those appointed to govern, and Satan will soon fill them with ideas of their own greatness and sufficiency; and, instead of listening for instruction, they will be waiting to detect error or iniquity, and flatter themselves that they are the defenders of virtue, the detectors of vice, and the patrons of wisdom and intelligence.

One great principle we wish to teach the church, and especially the priesthood, and that is to look at the varied offices of the church in the light that God designed them, as so many channels of instruction by which the church of Christ might be established and built up.

Let them cease to regard the individual so much as the office that he holds; but looking for the blessing of the Lord in the way of order, they shall find it, and rejoice therein. But, on the contrary, if we find an individual despising his superior, because he may himself chance to surpass him in natural or acquired talents, we know that without a speedy repentance that the fate of such a one is sealed; for, in the feelings of his heart, he is building the kingdom of God upon the wisdom of man, and not upon the spirit of truth, which God giveth severally as he will.

We warn the brethren faithfully to beware. Time rolls along with its accustomed celerity; but the signs of the times thicken around us with increasing rapidity, and events will, ere long, transpire that will test the faithfulness of all, and they only will endure who are observing the order of God, and who humble themselves before him, by seeking to live by every word that proceedeth from the mouth of God.

The mightiest struggle against the powers of evil is yet to come—fearful and tremendous will be the scenes that the present generation shall witness; but let the faithful "fear not, for it is their Father's good pleasure to give them the kingdom," while the trials of their faith and patience will all be found necessary to prepare them for the enjoyment of its triumph and glories.

Humanity is weak and powerless in this great struggle. Let the Saints ever maintain a consciousness of their weakness, that they may look to the strong for strength, and, being in possession of the spirit of God, be clothed upon with the panoply of heaven, to enable them to come off more than conquerors, through him that hath loved them.

Then give us, oh! Father! thy spirit of power,
To endure and o'ercome in the battles of God;
Let our faith be unshaken, nor fail in the hour
When the nations are feeling the scourge of thy rod.
Let our minds be awakened to look to the day
When the wicked are crushed, and the kingdoms are thine—
When thy Son shall his power and his glory display,
Let me dwell in his brightness—his glory be mine.

EDITOR.

CHRIST'S SECOND COMING AND THE RESTORATION.

And he shall send Jesus Christ, whom the heavens must receive until the times of the restitution of ALL things which God hath spoken by the mouth of all his holy prophets since the world began.—Acts iii. 20, 21.

Behold yon azure sky asunder rending—
The expanded screen of heaven divide in twain,
Array'd in glory see our Lord descending,
Seated on clouds of light—on fiery flame;
The hosts of heaven his retinue attending,
Rejoicing that on earth they come to reign.

The Saints in robes of white ascend to meet him,
On wings of faith they soar with one accord;
In hallelujahs loud they join to greet him;
Descend to earth, then, with their coming Lord.

The seers of old who long have slept in Jesus—
The patriarchs and saints who died in faith—
He, by the quick'ning power of God, releases;
They rise triumphant from the arms of death.

In awful majesty, all eyes descry him,
Appearing as with vengeance on his brow—
Destroying those, who, by their works, deny him—
Who know not God, and spurn his gospel, too.

Princes, and dukes, and kings, in sad contrition,
And mighty men of earth, filled with dismay,
To rocks and mountains offer their petition;—
To hills, to hide them from his wrath, they pray.

The rolling sun, itself, has been astounded,
When, by his touch, in darkness it has stood;
And, by a look, the moon, abashed, confounded
Through his almighty power, has turn'd to blood.

Those lucid orbs that glitter in the heaven,
Thrown by convulsions from their native earth,
From their exterminated tracts are driven,
To join creation at her second birth.

Affrighted nature to its centre's shaken—
Each mountain, poised in air, is downward hurl'd—
Each sunken vale from its retreat is taken,
To mingle as a new created world.

Islands and continents no longer tarry,
But, springing forth, their iron chains they burst—
The land, so long divided, now shall marry,
As when it rolled, by God's command, at first.

Nature convulses; e'en the mighty ocean
Heaves high her bosom in the passing scene;
The rolling seas together in commotion,
Flow onward to the north, where once they've been.

As erst, when the earth was form'd, Jehovah bless'd it,
So now again 'twill blossom as the rose;
No more by useless weeds or thorns infested,
Nor poisonous plants, renewed nature grows.

The fowls that cut the air—the brute creation,
Shall cloy their blood-thirst appetites no more;
Nor will the thoughtless kid dread the wolf's passion,
But all is mild and tranquil as before.

The timid lamb, and the ferocious lion,
Shall dwell together;—all are peace and joy;
For on God's holy hill, the mount of Zion,
No pow'r that baneful is, or can destroy.

As o'er the hidden deep the wave's extended,
So does the knowledge of the Lord abound;
For all do know (as Satan's power is ended)
The Lord, the blissful universe around.

This is the glorious time the saints expected;
For this, with zeal, did their pure bosoms fire.
Ye faithful saints, by heaven's king directed,
Let Jesus' coming still your hearts inspire;
And we, by his almighty power protected,
Shall gain the REST the saints so long desire.

Douglas, Isle of Man. W. G. MILLS.

THE NECESSITY OF GATHERING.

It may excite surprise that in the columns of the STAR we so often recur to the subject of the Gathering; but the reason is because we consider it one of paramount importance, with which the minds of the Saints cannot be too much occupied.

The popular religions of the day can very well dispense with such a doctrine. Where various creeds obtain as the result of mere human investigation or caprice—where the obligation of a divine commandment is unknown, and consequently the will of heaven in relation to the generation in which we live is not sought, such a sentiment as that of the Gathering can find no place; for were the doctrine advanced by one party, it would be with equal authority rejected by another, or if two or more might agree on the subject, the locality for their settlement would be another question of dispute. To every contemplative mind the history of past ages in regard to the religions of christendom, must convince every one that man has been left without divine revelation for his guide—mere human wisdom has been exercised in the place of divine direction, while every successive generation has brought with it a numerous increase of theoretical opinions of that most sublime science, the salvation of the human family. And yet, to the reflective mind, nothing, perhaps, can be more absurd than for an individual to content himself with the revelations the God of heaven has been pleased to impart in past ages, without seeking for immediate directions for himself from the same ever-living and prolific source of all intelligence. A mere glance at the history of the past in the sacred records, will convince any unprejudiced mind that the several revelations that were given from time to time, were adapted, in a peculiar manner, to the individuals who received them, and to the circumstances under which they were given. And, again, whenever the God of heaven had a people whom he acknowledged on the earth, it is very evident that they did not content themselves with what their fathers had received, but sought, with like faith, for the necessary intelligence from heaven, in reference to their own peculiar circumstances. Much of the matter of the new testament consists of epistles written to various branches of the early christian church on peculiar occasions, containing lessons of instruction, or reproof for iniquity, as the case might be, and, under similar circumstances, are worthy of our regard; and it becomes us to treasure them in our minds as portions of eternal truth. But should not our esteem for the inspired instructions of the past, lead us to estimate what would be the value of such communications imparted with equal authority unto ourselves.

There is, therefore, no apology for the apathy that exists in the religious world, in reference to divine communications. Every page in the sacred scriptures is a warrant as it were for us to look for the same privileges, while the state of the world at large, as well as the absurd confusion that obtains and increases on the subject of religion, speak as it were in a voice of thunder for the necessity of the God that revealeth secrets, again speaking unto the human family, that men might no longer stagger and stumble in darkness and ignorance, but awake to hearken to the voice of God, and walk again in the light of heaven, and under the direction of that intelligence that cometh from above.

It has pleased the God of heaven, at the eleventh hour, to call his servant Joseph the prophet, and communicate his will unto him that labourers might again go forth to prune his vineyard for the last time, ere the day of human probation closes, when the wicked shall be

swept away to prepare for the introduction of a reign of righteousness, the glorious period of millennial rest.

Through his instrumentality a new light has burst upon the world, revealing the mighty secrets of the past, and occasionally unfolding bright glimpses of the sublime transactions of the future, with the glory that is to be revealed at the appearance of the Lord Jesus Christ.

We have come to a knowledge of the necessity of man having authority ere he takes upon himself the character of one sent of God. We have heard proclaimed, untarnished by the corruptions of men, the simple principles of eternal truth, which the Lord has been pleased to make known for the salvation of the human family. Again has been brought to light the sublime and beneficent law of adoption into the family of God. We have learned to look upon our race in their true condition; and to contemplate the fitness and applicability of those principles and ordinances that have been made known for our good.

We have been enabled to cast aside the opinions and creeds of men, by which our minds had been enslaved to throw off every trammel, and become free with that liberty wherewith Christ alone can make us free.

We have been enabled to observe the faithfulness of God in the fulfilment of his promises to the house of Joseph, by discovering the aboriginies of the western continent to be the remnants of that multitude of nations which it was prophesied the children of Joseph should become. Through the interpretation of the word of their fathers we have received the glorious principles of salvation, and we rejoice to find the stick of Joseph which was in the hand of Ephraim, taken, and by the power of God, placed with the stick of Judah, to become one in their testimony to the everlasting faithfulness of God. We learn the great secret that the seed of Ephraim has been scattered among the nations, to bud forth in the due time of the Lord, and become instruments in his hands for pushing the people together from the ends of the earth.

Through obedience to the word spoken by his servant, and of those who have been set apart to the ministry, we have received of the outpourings of the spirit of God, in the various gifts and blessings enjoyed by the people of God, in ages that are past, and thus having the knowledge of truth which was promised, we rejoice in the position which we occupy in relation to the God of the universe.

These, then, are something of the glorious principles and privileges that we have become acquainted with and enjoy, while yet amongst strangers to the truth, and in the midst of the great Babylon of the last days.

Is it then asked why do we gather? We would answer in the first place, because it is the commandment of that God from whom we have received so much, and whose faithfulness we have proved by the reception of the blessings he has promised unto them that obey him.

But again, having entered into covenant with God, we have received of his spirit, which the world cannot comprehend, our hopes, our desires are changed, we have received of a new, quickening, and immortal principle of life, light, and intelligence, and we wish to breathe the atmosphere that is unpolluted by the wicked, to be in the society of those actuated by the same spirit and to enjoy that harmony that can alone be found in the society of the people of God.

But again, from what we have already received, we are assured that we are but babes in wisdom and in intelligence of the things of God, that among the Gentile nations of the earth, we cannot attain to those glorious privileges that await the people of God; but that it is only in the temple of God, being purified and sanctified, and made meet for its holy ordinances, that we can attain to greater things in the kingdom of our heavenly Father.

But again, we are assured that the people or saints of God in the last days, are to become a nation, that the kingdom and the dominion is to be given to the saints of the Most High. How, then, without gathering together can we become a nation? For a people to be scattered and dispersed was at all times a curse; and divided amongst the nations, how should his kingdom be organized?

In a national capacity then must the Saints be assembled together, that they may receive those ordinances and institutions from heaven, that fit them to become citizens of the kingdom of God.

But again, the Saints of the last days are commanded to come out of Babylon, lest they be partakers of her sins and share of her plagues. The whole range of divine truth, as it were, together with the revelation of these last days, warn us of the calamities and judgments which the Lord will bring upon the nations of the earth. God has mercifully pointed out unto us a place whither we must flee to escape these things, while at the same time we shall be preparing for the coming of the Son of Man.

And as the inquiry is often made why is America selected as the place of gathering? Why should no other portion of the earth have been selected for the Zion of the last days? We answer because it is in fulfilment of the promises of God, because it is the land given unto the descendants of Joseph in the midst of the earth, and that it was declared, when the inhabitants of the earth should be burnt up, and few men be left, that the remnant that should escape should be found in the midst of the earth.

But again, mutual protection requires that the Saints be assembled together. If they have received of the spirit of God, there is no truth greater than this, that *the world will hate them* as it hated their master; there can be no sympathy between the spirit of the world and that spirit which ruleth in the hearts of the Saints of God, therefore we behold the necessity of cleaving unto our own, where mutual love and harmony may prevail.

But again, there is no locality on the wide earth so adapted by its political institutions, by its natural richness and fertility, as the western continent; and when all things are revealed, it shall be found to have been the theatre of some of the most mighty events that have ever been transacted in the drama of time.

But again, when the scenes of mortality close, when the morning of the first resurrection bursts with its untold splendour upon the world, then will the Saints who slumbered together rejoice that they were also together in their resurrection.

Thus, then, have we endeavoured to state a few reasons on the necessity of the Saints of the last days gathering together, that the Lord may have a peculiar people for himself, zealous of good works, who shall be the bride adorned and prepared for the coming of the Great Bridegroom, to sit with him and enjoy his presence in that day when he shall reign in Mount Zion and in Jerusalem, and when his glory shall be displayed before his ancient men.—May we and all the faithful be preserved in obedience to every word that proceedeth from the mouth of God, that we may meet with a welcome in the assembly of the just.

EDITOR.

Editorial.

WE feel to make a few remarks on the subject of the sale of the publications of the church. We feel convinced, that in many cases no effort whatever has been made to dispose of the various works that have been issued; while a sort of fear that the people of the world would not purchase them, has restrained many from making any exertion whatever to dispose of them.

Now we are well aware, that while many would undoubtedly spurn them, and not think the perusal worth the sacrifice of the time required, there are, on the other hand, many who would much rather read our publications in secret than call forth the indignation, perhaps, of their friends, by attending on our public worship. We therefore urge upon our brethren diligence in this respect, and recommend them to have the publications for sale in their public meetings. Much good would undoubtedly be effected by this means. The interests of the cause would be benefitted by an increased sale of books, &c.; and many perhaps of the honest-hearted might thus become acquainted with the principles much sooner than otherwise.

Every public institution of the land, religious or otherwise, are well aware of the

influence of the press to further their cause, and neglect not to call into exercise that mighty engine to aid them. Why then should the people of God not be as wise in their day and generation in the promulgation of those principles in which they so much rejoice, and which they well know (because they are truth) can stand the scrutiny of the most searching criticism; and which will remain unimpaired, when many principles and systems that now enjoy a partial popularity will have passed away.

Let, therefore, the presiding elders of conferences and branches consider this subject well, and remember it as a righteous obligation devolving upon them to use every exertion to disseminate far and wide the principles of eternal truth.

We are aware of cases where individuals have felt a sort of abhorrence of the church, arising from ignorance, that has been changed into approbation by a perusal of our publications. The ignorance of the world generally, with regard to our principles, and particularly the religious portion of the community, which is continually fostered and encouraged by the ministers of the day, ought to call forth continued and unwearied efforts on our part to disabuse the public mind, and cause them, by a more extensive circulation of our works, to acknowledge their prejudice and false opinions respecting the faith and practices of the Saints of the last days.

Indeed the ignorance and prejudice existing in relation to the Church of Christ is almost beyond belief; many have been so far misled as to believe that we have utterly discarded the scriptures, and are labouring to establish something else in their room; and the astonishment of such we have witnessed, when they have discovered our sentiments to be in harmony with all revealed truth.

Again, we have seen it gravely stated and published in a tract, of a very numerous and popular sect of the present day, that we deny the atonement of the Son of God. Now such falsities can only be counteracted by a more universal dissemination through the means of the press of our true sentiments; and while we have that means at command equally with our enemies, the Lord will hold us responsible for a proper use of the same.

Let therefore these few hints be sufficient on this all-important subject; and let the Saints universally be awake to every lawful means to extend the knowledge of the laws of the kingdom of God.

As the time for commencing emigration operations is nigh at hand, we wish to call attention to this deeply interesting and important subject.

We would urge upon all who are contemplating gathering, to transmit without delay, the names, ages, and occupations of all, securing their berths by a transmission through the post office of a portion of their passage money. We shall by this means be better able to make more accurate preparations than otherwise we possibly could do.

With regard to the subject of gathering we would say, and counsel that it will be found better for the people of God to gather to any part of the Western Continent than to remain in Europe; and if they are unable to reach the Saints at once, let them be contented to make their way by degrees, which the Lord will enable them to do, inasmuch as they continue faithful unto him.

We are afraid, at times, that some individuals suppose that if they could only get to Nauvoo their troubles would be ended; but we would wish at once to undeceive such. Trials and difficulties they will still have to encounter; Satanic agency will

not be found slumbering, but will, while permitted, call into action every energy that can possibly be wielded to annoy and distress the people of God; therefore, while we urge upon the Saints the subject of the gathering, we would also have them to bear in mind that the day of discipline is not yet past; but even in this reflection they may rejoice likewise, knowing that all things shall work together for their good.

In the parcel containing the present Star, will be found the printed and ruled sheets, for a return of the names, &c., of the officers and members of the churches throughout these islands. There will be considerable difficulty perhaps, in many cases, to fill up every item mentioned; however, the brethren must do their best in this respect, to make as accurate a return as possible.

We shall require them to be as neatly filled up as possible; and the names to be written plainly and legible.

When baptized must be obtained, if possible, with regard to all, but most particularly with regard to new members. Every column must be accurately filled up that has any relation to them.

A figure 1 must be placed in the proper column, describing the office held by the person, whilst we wish very particularly to have the time of the ordination stated. In the column headed No. of Members, a figure of 1 must be placed opposite every name; and the sum total of each column be ascertained and placed at the foot of each.

We should wish the presidents to hold conferences about every three months, that the true condition of the churches may be known, and all necessary measures be adopted for the preservation of order, and furtherance of the cause of truth.

The expense of the papers will be very considerable to us, and we shall therefore expect each branch to pay for the return papers at the rate of one penny each, to be forwarded to us by the means of the various book agents, or otherwise, as may be deemed best.

We believe that the plan which we have adopted will be found one of great utility, and we shall look to the presidents of conferences particularly, to enable us to carry it out with accuracy, that the papers may be forwarded to Nauvoo as occasion may require.

As it would be almost impossible for one individual to accomplish it in any church of numbers, we would suggest that the priests and teachers in visiting their several districts make as accurate a return to the elders as possible, while with regard to new members, the clerk of the church notice every item on the admission of them.

CELESTIAL PHENOMENA.

A beautiful comet has recently appeared in our northern heavens; but whether it be a new one, that is one that has previously escaped the observation of astronomers, can only be determined by further observations on its orbit. The comet is of a bright white colour, with its tail turned from the earth. Stars of small magnitude are seen through its body. At present it is only visible with a telescope; but in a few nights it is expected to be seen with the naked eye. Its luminosity is so intense that it has been easily detected during the bright sunsets of the past week.—*Illustrated London News, July 27th.*

A letter from Constantinople, dated the

3rd of July, gives an account of a beautiful atmospheric phenomena which was seen on the previous Sunday. The atmosphere was hazy, but without a cloud. Thermometer about 90 degrees. An immense meteor, like a gigantic Congreve rocket, darted with a rushing noise from east to west. Its lightning course was marked by a streak of fire; and, after a passage of some 40 or 50 degrees, it burst like a bomb-shell, without detonation, lighting up the hemisphere with the brilliancy of the noon-day sun. On its disappearance, a white vapour remained in its track, and was visible for nearly half an hour. Many of the vulgar look upon it as a very bad omen, whilst others attribute it to the warm weather which continues.—*Illustrated London News, July 27th.*

ADDRESS TO THE COMET.

Cœlivagæ flammæ.

Art thou the same mysterious traveller,
That in our last bright circuit of the sun
Paid visit to our gaze,
And woke up mixt surprise—
Filling the many with an awful dread,
The few with deep delight?

Art thou the same return'd with reinforce
Of heavenly ammunition—Light and Heat,
Which in thy last campaign
'Gainst other worlds was spent
Ere thou hadst meditated war on us?
Hast thou been back to where

The storehouse of the thunderbolt is kept,
And steeped thy long hair in the lightning stream
That round it ever flows,
Keeping it prisoner there
Till the destroying angel lifts the sluice
To pour both on some world?

Or art thou on a kindly mission sent?—
Or on thy own research a wandering orb
Curious to see in which
Of all the breathing stars
The happiest Eden was by folly lost?
If so—come not to us!

Thou'lt find no remnants of that blissful place
Where we imagine our first kindred dwelt—
Dreary and desolate
Is all around it now!—
Turn—turn away and give us not the fear
Of thy consuming touch!

W.

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SUPPLEMENT

TO THE

MILLENNIAL STAR.

AUGUST 1844.

ADDRESS TO THE SAINTS.

Beloved Saints,—In a strange and melancholy garb, we have been led this month to print a supplement to the Star.

But why these tokens of woe and mourning? Will it be believed in the face of high heaven, in the present age, that men are required to seal their testimony of truth with their blood? Yes; such is the fact. The Prophet of the Lord in the last days, together with his brother Hyrum, have been MURDERED—basely, dastardly murdered—in prison, with the pledged faith of a state of the American union for their protection.

But can it be; is it not a dream—a phantasy of the brain? The land of freedom, boasted freedom, and of equal rights, stained with the blood of martyrs to the principles of the gospel of Christ! "The land of the brave, and the home of the free"—the country that has presented herself as the asylum of the oppressed—as a welcome refuge for the sufferers for conscience' sake, become the altar of sacrifice of the servants of God, by the cruel hands of a bloodthirsty mob! Can such things indeed be? Slumber on, ye mighty fathers of a degenerate race—ye who fought and toiled, who bled and died for liberty, and for conscience' sake. Oh! wake not from your honourable repose, to a consciousness of the dark deeds of your fallen sons, who, not contented with a long career of persecution, even unto death—of spoliation and ravage of the Saints of God, have filled up the cup of their iniquity by one of the most treacherous murders in the annals of time. Columbia! thy glory hath departed—virtue and innocence weep on thy shores—justice has fled from presiding over the deliberations of thy senate, while the hand of lawless violence, over thy wide spread territory, is raised for the destruction of thy subjects.

As a nation, truly thou art guilty! Appeal after appeal has been made for justice, for the wrongs done to the Saints of the Most High, but in vain. Look around, and despair, for confusion reigns in thy midst, and violence is within thy borders. Justice and judgment shalt thou receive at the hands of the Almighty; and the cup of his indignation shalt thou drink to the dregs.

Awful Assassination.

The pledged faith of the State of Illinois Stained with Innocent Blood by a Mob.

On Monday, the 24th June, after Governor Ford had sent word that those eighteen persons demanded on a warrant—among whom were Joseph Smith and Hyrum Smith—*should be protected* by the militia of the state, they, in company with some ten or twelve others, started for Carthage. Four miles from that place they were met by Captain Dunn, with a company of cavalry, who had an order from the governor for the *state arms*. General Smith endorsed his acceptance of the same, and both parties returned to Nauvoo to obtain said arms. After the arms were obtained, both parties took up the line of march for Carthage, where they arrived about five minutes before twelve o'clock at night. Captain Dunn, nobly acquitting himself, landed us safely at Hamilton's hotel.

In the morning we saw the governor, and he *pledged the faith of the state* that we should be protected. General Smith and his brother Hyrum were arrested by a warrant, founded upon the oaths of H. O. Norton and Augustine Spencer, for *treason*. Knowing the threats from several persons that the two Smiths should never leave Carthage *alive*, we all began to be alarmed for their personal safety. The governor and General Deming conducted them before the M'Donough troops, and introduced them as General Joseph Smith and General Hyrum Smith. This manœuvre came near raising a mutiny among the "Carthage Grays," but the governor quelled it.

In the afternoon, after great exertions on the part of our counsel, we dispensed with an investigation, and voluntarily gave bail for our appearance at the Circuit Court, to answer in the case of abating the *Nauvoo Expositor* as a nuisance.

At evening, the justice made out a mittimus, without an investigation, and committed the two General Smiths to prison *until discharged by due course of law*, and they were safely guarded to jail.

In the morning the governor went to the jail and had an interview with these men, and to every appearance all things were explained on both sides.

The constable then went to take these men from the jail, before the justice for examination, but the jailor refused to let them go, as they were under his direction, "*till discharged by due course of law;*" but the governor's troops, to the amount of one or two hundred, took them to the court-house, when the hearing was postponed till Saturday the 29th, and they were remanded to jail.

Several of our citizens had permits from the governor to lodge with them, and visit them in jail.

It now began to be rumoured by several men, whose names will be forthcoming in time, *that there was nothing against these men, that the law could not reach them, but powder and ball would!* The governor was made acquainted with these facts; yet, on the morning of the 27th, he disbanded the M'Donough troops, and sent them home—took Captain Dunn's company of cavalry, and proceeded to Nauvoo; leaving these two men, and three or four friends, to be guarded by *eight men* at the jail, and a company in town of sixty men, eighty or a hundred rods from the jail, as a corps in reserve.

About six o'clock in the afternoon, the guard was surprised by an armed mob of from 150 to 250—painted red, and black, and yellow—which surrounded the jail, forced it in, and poured a shower of bullets into the room where these unfortunate men were held in "durance vile," to answer to the laws of Illinois, under the solemn pledge of the faith of the state, by Governor Ford, *that they should be protected*. But the mob ruled! They fell as martyrs amid this tornado of lead, each receiving four bullets! John Taylor was wounded by four bullets in his limbs, but not seriously.

Thus perishes the hope of law—thus vanishes the plighted faith of the state—thus the blood of innocence stains the constituted authorities of the United States—and thus have two among the most noble martyrs since the slaughter of Abel, sealed the truth of their divine mission, *by being shot by a mob for their religion*.

Messengers were despatched to Nauvoo, but did not reach there till morning. The following was one of the letters:—

"*Twelve o'clock at night, 27th June, Carthage, Hamilton's Tavern.*

"TO MRS. EMMA SMITH, AND MAJOR-GENERAL DUNHAM, &c.

"The governor has just arrived—says all things shall be inquired into, and all right measures taken.

"I say to all the citizens of Nauvoo, my brethren, be still, and know that *God reigns. Don't rush out of the city*—don't rush to Carthage. Stay at home, and be prepared for an attack from Missouri mobbers. The governor will render every assistance possible—has sent out orders for troops. Joseph and Hyrum are dead, but not by the Carthage people. The guards were there as I believe.

"We will prepare to move the bodies as soon as possible.

"The people of the county are greatly excited, and fear the Mormons will come out and take vengeance. I have pledged my word the Mormons will stay at home, as soon as they can be informed, and no violence will be on their part; and say to my brethren in Nauvoo, in the name of the Lord, Be still—be patient; only let such friends as choose come here to see the bodies. Mr. Taylor's wounds are dressed, and not serious. I am sound.

"WILLARD RICHARDS.
"JOHN TAYLOR.
"SAMUEL H. SMITH."

"Defend yourselves until protection can be furnished necessary.

"*June 27th*, 1844.

"THOMAS FORD, Governor and Commander-in-Chief."

"MR. OLSON SPENCER.

Dear Sir,—Please deliberate on this matter: prudence may obviate material destruction. I was at my residence when this horrible crime was committed. It will be condemned by three-fourths of the citizens of the county. Be quiet, or you will be attacked from Missouri.

"M. R. DEMING."

The governor, as well as the citizens of Carthage, were thunder-struck, and fled.

The legion in Nauvoo was called out at ten A.M., and addressed by Judge Phelps, Colonel Buckmaster, of Alton, the governor's aid, and others, and all excitement and fury allayed, and preparations were made to receive the bodies of the noble martyrs. About three o'clock, they were met by a great assemblage of people east of the Temple, on Mulholland street, under the direction of the city marshal, followed by Samuel H. Smith, the brother of the deceased, Dr. Richards, and Mr. Hamilton, of Carthage. The waggons were guarded by eight men. The procession that followed in Nauvoo, was the City Council, the Lieutenant-General's staff, the Major-General and staff, the Brigadier and staff, commanders and officers of the legion, and citizens generally, which numbered several thousands, amid the most solemn lamentations and wailings that ever ascended unto the ears of the Lord of Hosts to be avenged of our enemies!

When the procession arrived, the bodies were both taken into the "Nauvoo Mansion." The scene at the Mansion cannot be described. The audience was addressed by Dr. Richards, Judge Phelps, Woods and Reed, Esqs. of Iowa, and Colonel Markham. It was a vast assemblage of some eight or ten thousand persons; and with one united voice resolved to trust to the law for a remedy of such a high-handed assassination, and, when that failed, to call upon God to avenge us of our wrongs.

Oh! widows and orphans!—oh! Americans, weep, for the glory of freedom has departed!

STATEMENT OF FACTS—BY H. T. REID.

At the request of many persons who wish that the truth may go forth to the world in relation to the late murder of Joseph and Hyrum Smith, by a band of lawless assassins, I have consented to make a statement of facts, so far as they have come to my knowledge, in an authentic shape, as one of the attorneys employed to defend the said Smiths against the charges brought against them, and other persons, at Carthage, in the state of Illinois.

On Monday, the 24th June, at the request of General Joseph Smith, I left Fort Madison, in the territory of Iowa, and arrived at Carthage, where I expected to meet the General, his brother Hyrum, and the other persons implicated with them. They arrived at Carthage late at night, and next morning voluntarily surrendered themselves to the constable, Mr. Bettersworth, who held the writ against them on a charge of riot for destroying the press, type, and fixtures of the *Nauvoo Expositor*, the property of William and Wilson Law, and other dissenters, charged to have been destroyed on the 10th June.

Great excitement prevailed in the county of Hancock, and had extended to many of the surrounding counties. A large number of the militia of several counties were under arms at Carthage, the head quarters of the commanding general, Deming; and many other troops were under arms at Warsaw and other places in the neighbourhood. The governor was at head quarters in person, for the purpose of seeing that the laws of the land were executed, and had pledged his own faith, and the faith of the state of Illinois, that the Smiths and the other persons concerned with them should be protected from personal violence, if they would surrender themselves to be dealt with according to law. During the two succeeding days his excellency repeatedly expressed to the legal counsellors of the

Smiths his determination to protect the prisoners, and to see that they should have a fair and impartial examination, so far as depended on the executive of the state. On Tuesday morning, soon after the surrender of the prisoners on the charge of riot, General Joseph Smith and his brother Hyrum were both arrested on a charge of treason against the state of Illinois. The affidavits upon which the writs issued were made by H. O. Norton and Augustine Spencer.

On Tuesday afternoon, the two Smiths, and other persons on the charge of riot, appeared before R. F. Smith, a justice of the peace residing at Carthage; and, by advice of counsel, in order to prevent, if possible, any increase of excitement, voluntarily entered into recognizance in the sum of five hundred dollars each, with unexceptionable security, for their appearance at the next term of the Circuit Court for said county. The whole number of persons recognized is fifteen, most if not all of them leading men in the Mormon church.

Making out the bonds and justifying bail necessarily consumed considerable time, and when this was done it was near night, and the justice adjourned his court, without calling on the Smiths to answer to the charge of treason, or even intimating to their counsel or the prisoners that they were expected to enter into the examination that night. In less than an hour after the adjournment of the court, constable Bettersworth, who had arrested the prisoners in the morning, appeared at Hamilton's hotel, at the lodgings of the prisoners and their counsel, and insisted that the Smiths should go to jail. Mr. Woods, of Burlington, Iowa, and myself, as counsel for the prisoners, insisted that they were entitled to be brought before the justice for examination before they could be sent to jail. The constable, to our surprise, thereupon exhibited a mittimus from said justice, as follows:—

"STATE OF ILLINOIS,
HANCOCK COUNTY.

"The people of the state of Illinois to the keeper of the jail of the said county, greeting:

"Whereas Joseph Smith and Hyrum Smith, of the county aforesaid, have been arrested upon the oath of Augustine Spencer and Henry O. Norton, for the crime of treason, and have been brought before me as a justice of the peace in and for said county, for trial at the seat of justice thereof, which trial has been necessarily postponed by reason of the absence of material witnesses, to wit, Francis M. Higbee and others; therefore, I command you, in the name of the people, to receive the said Joseph Smith and Hyrum Smith into your custody, in the jail of the county aforesaid, there to remain until discharged by due course of law.

"Given under my hand and seal this 25th day of June, A.D. 1844.

(Signed) "R. F. SMITH, J. P. [L. S.]"

His excellency did not think it within the sphere of his duty to interfere, and the prisoners were removed from their lodgings to jail. The recitals of the mittimus, so far as they relate to the prisoners having been brought before the justice for trial. and it there appearing that the necessary witnesses for the prosecution were absent, is wholly untrue, unless the prisoners could have appeared beforo the justice without being present in person or by counsel; nor is there any law of Illinois, within my knowledge, which permits a justice to commit persons charged with crimes to jail, without examination as to the probability of their guilt.

On Wednesday forenoon, the governor, in company with one of his friends, visited the prisoners at the jail, and again assured them that they

should be protected from violence, and told them that if the troops marched the next morning to Nauvoo, as his excellency then expected, they should be taken along, in order to insure their personal safety.

On the same morning, some one or more of the counsel for the prosecution, expressed their wish to me that the prisoners should be brought out of jail for examination; they were answered that the prisoners had already been committed, and that the justice and constable had no further control of the prisoners; and that if the prosecutors wished the prisoners brought out of jail, they should bring them out on a writ of *Habeas Corpus* or some other due course of law.

The constable, after this conversation, went to the jail with the following order to the jailor:—

"STATE OF ILLINOIS, } ss.
HANCOCK COUNTY. }

"*To David Betterscorth, constable of said county:*

"You are commanded to bring the bodies of Joseph Smith and Hyrum Smith from the jail of said county, forthwith, before me at my office for an examination on the charge of treason, they having been committed for safe keeping until trial could be had on such examination, and the state now being ready for such examination.

"Given under my hand and seal this 26th day of June, 1844.

(Signed) "R. F. SMITH, J. P. [L. S.]"

The constable then demanded the prisoners, but as the jailor could find no law authorising a justice of the peace to demand prisoners committed to his charge, he refused to give them up, until discharged from his custody by due course of law. Upon the refusal to give up the prisoners, the company of "Carthage Grays" marched to the jail, by whose orders I know not, and compelled the jailor, against his will and conviction of duty, to deliver the prisoners to the constable, who, forthwith, took them before Justice Smith, the captain of the "Carthage Grays." The counsel for prisoners then appeared, and asked for subpœnas for witnesses on the part of the prisoners, and expressed their wish to go into the examination, as the witnesses could be brought from Nauvoo to Carthage. The justice thereupon fixed the examination for twelve o'clock, on Thursday, the 27th June; whereupon the prisoners were remanded to prison.

Soon after, a council of the military officers was called by the governor, and it was determined they should march on the next morning, the 27th June, to Nauvoo, with all the troops, except one company, which was to be selected by the governor from the troops whose fidelity was more to be relied on, to guard the prisoners, whom it was determined should be left at Carthage. On Thursday morning, another consultation of officers took place, and the former orders for marching to Nauvoo with the whole army were countermanded. One company was ordered to accompany the governor to Nauvoo. The "Carthage Grays," who had but two days before been under arrest for insulting the commanding general, and whose conduct had been more hostile to the prisoners than that of any other company, were selected to guard the prisoners; and the other troops, including those rendezvoused at Golden's Point, from Warsaw, and who had been promised that they should be marched to Nauvoo, were disbanded. A guard of only eight men was stationed at the jail, whilst the rest of the Grays were in camp at a quarter of a mile's distance; and whilst his excellency was haranguing the peaceable citizens of Nauvoo, and asking them to give up all their *own* arms, the assassins were murdering the prisoners in jail, whom the governor had pledged himself and the faith of the state to protect.

H. T. REID.

ANOTHER ACCOUNT—BY JAMES W. WOODS.

At the request of the friends of Joseph and Hyrum Smith, I have consented to give a statement of such matters as I had a knowledge of in relation to their murder at Carthage, and what occurred under my observation.

I arrived in Nauvoo from Burlington, Iowa, on Friday, June 21st inst., about nine o'clock, P.M.—found all things quiet—had an interview on Saturday morning the 22nd with Joseph and Hyrum Smith, who were in consultation with some of their friends in relation to a communication from Governor Ford. During the interview I heard General Joseph Smith give orders to disband the legion, and withdraw the guards and sentinels, who were co-operating with the police to preserve the peace of the city, as he said, by order of Governor Ford; that I went from Nauvoo to Carthage, on the evening of the 22nd, when I had an interview with Governor Ford, assuring him as to the quiet of Nauvoo, and that Smith and his friends were ready to obey the laws. I was told that the constable with a posse had that evening gone to Nauvoo with a writ for Smith and others, and that nothing short of an unconditional surrender to the laws could allay the excitement. I was then informed by Governor Ford he was pledged to protect all such persons as might be arrested, and that they should have an impartial examination, and that if Smiths and the rest against whom warrants had been issued, would come to Carthage by Monday the 24th June, it would be a compliance on their part, and on Sunday the 23rd, Governor Ford pledged his word that if General Smith would come to Carthage, he should by him be protected, with such of his friends as might accompany him, and that I, as his counsel, should have protection in defending Smith. That I returned to Nauvoo on Sunday evening the 23rd, and I found General Joseph Smith and Hyrum Smith making preparation to go to Carthage on Monday, and on Monday morning the 24th, I left the city of Nauvoo in company with Joseph and Hyrum Smith, and some fifteen other persons, parties and witnesses, for Carthage; that about four miles west from Carthage, we were met by a company of about sixty men under Captain Dunn; that at the request of General Joseph Smith I advanced and communicated with the commander of the company, and was informed he was on his way to Nauvoo, with an order from Governor Ford, for the State Arms at that place. That it was agreed by myself, on behalf of General Smith, that the order for the arms should be endorsed by General Smith, and that he should place himself under the protection of Captain Dunn, to return to Nauvoo and see the Governor's order promptly obeyed, and return with Captain Dunn to Carthage—Captain Dunn pledging his word, as a military man, that Smith and his friends should be protected; that the order was endorsed by General Smith, which was communicated by Captain Dunn to Governor Ford, with a letter from General Smith, informing the Governor that he would accompany Captain Dunn to Carthage. I left the company and proceeded to Carthage. That about twelve o'clock at night of the 24th, Captain Dunn returned with the State Arms from Nauvoo, accompanied by Joseph and Hyrum, with some thirteen others, who were charged with a riot in destroying the printing press of the

Nauvoo Expositor. That on the morning of the 25th, Joseph and Hyrum Smith with the others charged, surrendered themselves to the constable, and at the same time Joseph and Hyrum Smith were arrested on a charge of treason against the state of Illinois. That about three o'clock, P.M. on the 25th, the justice proceeded to the examination in relation to the riot, and after a good deal of resistance on the part of the prosecution, we were permitted to enter into a recognizance to answer at the next term of the Circuit Court, and were engaged until dark in making out and giving our recognizances. That in consequence of the rumours as to the excitement at Warsaw and other points, and to allay the fears of the citizens of Nauvoo, I requested Governor Ford to detain a company at Nauvoo to protect the city, which request was promptly complied with; and that night Captain Singleton, with a company of men from M'Donough county, marched to Nauvoo and took possession of the city, and remained until the evening of the 27th, when they took up their line of march for Carthage.

After the matter of the riot was disposed off, the justice left, without saying any thing in relation to the examination for treason, and in about an hour the constable returned with a mittimus, a copy of which accompanies the statement of my colleague, H. T. Reid, a copy of which was demanded and refused. That I requested the officer to wait until I could see Governor Ford, and was told he would wait five minutes, and as I went to the door I met Captain Dunn, with some twenty men to guard the prisoners to jail, that I accompanied Governor Ford to the justice, R. F. Smith, who gave as a cause for issuing the warrant of committal, that the prisoners were not personally safe at the hotel.

I then requested the governor to have a company detained to guard the jail, which was done, and they arrived at the jail about the same time as the prisoners. On the morning of the 26th, the governor visited the jail in company with a friend, at which interview the governor again pledged himself for their personal safety, and said if the troops went to Nauvoo, as was then contemplated, that they should go along to ensure their protection, that after the interview at the jail, the counsel for the prosecution wanted the prisoners brought before the justice for an examination, to which the counsel for the prisoners replied, that they were committed until discharged by due course of law, and that we could do nothing until the prisoners were legally before the court, where we would appear and defend; that the justice, R. F. Smith, gave the constable an order (a copy of which accompanies the statement of H. T. Reid, Esq.,) for the jailor to deliver up the prisoners, which the jailor refused to do; that the constable then repaired to the jail with a company called the "Carthage Grays," of whom the justice R. F. Smith was captain, but not then in command; and by intimidation and threats, forced the jailor to give up the prisoners to the constable, who took them before the justice, R. F. Smith, at the Court House; that on the motion of the counsel for the prisoners, the examination was postponed until the 27th, at twelve o'clock, and subpœnas issued for witnesses on the defence. The two Smiths were then remanded to jail, and orders were issued for a consultation of the the officers with the commander-in-chief, and it was determined that the troops should take up a line of march at eight o'clock on the morning of the 27th, for Nauvoo; and after the consultation, the justice, who was one of the officers in command, altered the return of the subpœnas until the 29th, and continued the hearing until that time, without consulting either their prisoners or the counsel. That on the morning of the 27th, the order for marching to Nauvoo was countermanded, and all the troops disbanded but the company under Captain Singleton, at Nauvoo, Captain Dunn's company of horse, and the "Carthage Grays;" that the Governor determined to visit Nauvoo, escorted by Captain Dunn's company, and the "Carthage Grays" were left as a guard for the prisoners at the jail; that after the troops were disbanded, I requested Governor Ford to detain some men to guard the route to Warsaw, as I apprehended much danger from that place, but I do not know whether it was done or not, as I left Carthage about eleven o'clock A. M., and came to Nauvoo. That Governor Ford and his aid, Colonel Buckmaster, escorted by Captain Dunn's company, arrived in Nauvoo about five o'clock P. M., where he addressed the citizens, and promised them protection, and a just execution of the laws, and immediately left the city for Carthage.

JAMES W. WOODS, Attorney at Law, of Burlington, Iowa.

BY EXPRESS.

Sunday, 30th June, Nine o'clock morning.

The following order and proclamations have just reached us from head quarters. We assure the governor, if he can manage human butchers, he has nothing to fear from *armless*, timid, and law-abiding Latter-day Saints:—

TO THE PEOPLE OF THE STATE OF ILLINOIS

I desire to make a brief but true statement of the recent disgraceful affair at Carthage, in regard to the Smiths, so far as circumstances have come to my knowledge. The Smiths, Joseph and Hyrum, have been assassinated in jail, by whom is not known, but will be ascertained. I pledged myself for their safety, and upon the assurance of that pledge they surrendered as prisoners. The Mormons surrendered the public arms in their possession, and the Nauvoo Legion submitted to the command of Captain Singleton, of Brown county, deputed for that purpose by me. All these things were required to satisfy the old citizens of Hancock that the Mormons were peaceably disposed, and to allay jealousy and excitement in their minds. It appears, however, that the compliance of the Mormons with every requisition made upon them, failed of that purpose. The pledge of security to the Smiths was not given upon my individual responsibility. Before I gave it, I obtained a pledge of honour by an unanimous vote from the officers and men under my command, to sustain me in performing it. If the assassination of the Smiths was committed by any portion of these, they have added treachery to murder, and have done all they could do to disgrace the state, and sully the public honour.

On the morning of the day the deed was committed, we had proposed to march the army under my command into Nauvoo. I, however, discovered, on the evening before, that nothing but utter destruction of the city would satisfy a portion of the troops; and that if we marched into the city, pretexts would not be wanting for commencing hostilities. The Mormons had done every thing required, or which ought to have been required, of them. Offensive operations on our part would have been as unjust and disgraceful as they would have been impolitic, in the present critical season of the year, the harvest, and the crops. For these reasons, I decided, in a council of officers, to disband the army, except three companies, two of which were retained as a guard for the jail. With the other company I marched into Nauvoo, to address the inhabitants there,

and tell them what they might expect in case they designedly or imprudently provoked a war. I performed this duty, as I think, plainly and emphatically, and then set out to return to Carthage. When I had marched about three miles, a messenger informed me of the occurrences at Carthage. I hastened on to that place. The guard, it is said, did their duty, but were overpowered. Many of the inhabitants of Carthage had fled with their families: others were prepared to go. I apprehended danger to the settlements from the sudden fury and passion of the Mormons, and sanctioned their movements in this respect.

General Deming volunteered to remain with a few troops, to observe the progress of events, to defend property against small numbers, and with orders to retreat if menaced by a superior force. I decided to proceed immediately to Quincy, to prepare a force sufficient to suppress disorders, in case they should ensue from the foregoing transactions, or from any other cause. I have hopes that the Mormons will make no further difficulties. In this I may be mistaken. The other party may not be satisfied: they may re-commence aggression. I am determined to preserve the peace against all breakers of the same, at all hazards. I think present circumstances warrant the precaution of having a competent force at my disposal, in readiness to march at a moment's warning. My position at Quincy will enable me to get the earliest intelligence, and to communicate orders with greater celerity.

I have decided to issue the following general orders:—

Head Quarters, Quincy, June 29, 1844.

It is ordered that the commandants of regiments in the counties of Adams, Marquette, Pike, Brown, Schuyler, Morgan, Scott, Cass, Fulton, and M'Donough, and the regiments composing General Stapp's brigade, will call their respective regiments and battalions together immediately upon the receipt of this order, and proceed, by voluntary enlistment, to enrol as many men as can be armed in their respective regiments. They will make arrangements for a campaign of twelve days, and will provide themselves with arms, ammunition, and provisions accordingly, and hold themselves in readiness immediately to march upon the receipt of further orders.

The independent companies of riflemen, infantry, cavalry, and artillery in the above-named counties, and in the county of Sangamon, will hold themselves in readiness in like manner.

THOMAS FORD, Governor and Commander-in-chief.

PROCLAMATIONS.

Head Quarters, June 28, 1844, Four o'clock a. m.

To the Citizens of Carthage and Hancock county.

In pursuance of an order from Governor Ford, instructing me to the exercise of such discretionary powers as I may deem necessary for the preservation of the public safety, and the lives and property of our citizens, I hereby invite all citizens to remain at their several homes in Hancock county, and co-operate with me in establishing tranquility and safety throughout the county. The most efficient means have been put in requisition for concentrating the military force of the neighbouring counties at Carthage, and in twelve hours there will be a sufficient force for the protection of every citizen in the county.

I confidently believe there is no just apprehension of an attack upon any place by the Mormon citizens of our county. And I hereby strictly command all citizens of Hancock county to abstain from violence towards the Mormon population, under penalty of the severest inflictions of military law, and act in no case, only on the defensive.

The corpses of the murdered men will be forthwith removed to Nauvoo, under an escort from head quarters.

Given under my hand this 28th June, 1844, four o'clock A. M.

M. R. DEMING, Brig. Gen., 4th Brigade and 5th Division.

It is hoped and expected that the governor will be at head quarters in a few hours.

Head Quarters, Carthage, June 29, Four o'clock, a. m.

Fellow Citizens of Hancock county.

Every prospect of danger from the Mormon population of this county is removed, and those who have retired from their homes in its apprehension, are requested forthwith to aid in allaying public excitement by a speedy return. A communication, this morning received from the authorities of Nauvoo, brings the most satisfactory assurances that no retaliation or aggression will be resorted to by their citizens upon any part of the county. The butchery of the prisoners at Carthage has the execrations of the great mass of our citizens. The humane and patriotic of Adams county are gathering at Carthage for the maintenance of our laws against the violaters of law of *any party*. The command of Colonel Flood, consisting of 224 well armed and efficient men, will be at Carthage this morning for the preservation of order. The governor's return from Adams is hourly expected. It is believed that no other forces will be necessary for the public safety.

M. R. DEMING, Brig. Gen.

Head Quarters, Carthage, June 29, 1844.

Dr. Willard Richards.

Your note by the return of the escort has been received, with the request for Mr. Taylor and lady. Considerations of prudence should, I think, delay Mr. Taylor's return. I fear it would prove fatal to his recovery. He will receive every attention that my power or the sympathies of many kind persons can furnish. I send you this communication with my last order, by the hands of Messrs. Wood and Conyers, who are highly respectable citizens of Quincy; Mr. Woods is the mayor of that city, and a decided friend of law—Mr. Conyers was formerly the mayor of the city. A safe conduct of troops that can be relied upon.—In great haste, very respectfully yours,

M. R. DEMING, Brig. Gen.

From the foregoing it will be perceived that another State in the American Union has received a stain on its escutcheon that time will never obliterate. Our beloved brethren, with that willingness which they have manifested in all their difficulties to stand the test and scrutiny of the law, gave themselves, on the pledged honour of the State, into the hands of the authorities; that honour, by the vilest treachery, has been destroyed—giving another testimony to the maladministration of the executive power, and its inefficiency in the suppression of mobocratic violence.

But the Saints will behold, through the cloud of sorrow that enshrouds the tomb of our departed brethren, the near approach of that period when the third angel shall pour his vial upon the rivers

and fountains of waters, and they become blood; and the angel of the waters shall be heard to exclaim, "Thou art righteous, O Lord, which art, and wast, and shall be, because thou hast judged thus, for they have shed the blood of *saints* and *prophets;* and thou hast given them blood to drink, for they are worthy; while it shall be re echoed by the spirit of the ancient martyrs beneath the altar. Even so, Lord God Almighty, true and righteous are thy judgments."

We have rejoiced much in the glorious truth, that all things shall work together for good; and, under the infliction of this dreadful tragedy, we feel that, through the God of our salvation, we are enabled to rejoice still, and that too with a confidence as regards the future, that beforetime was unknown to us.

There may be some, it is true, whose hopes have been placed upon man that may be lost to the church, while their absence will be gain; for pruned from dead branches, and invigorated by a closer union and a more entire dependance upon God, she will go forth on her resistless enterprise with the energy of omnipotence. There may be some who were about to emigrate that may be deterred; but the faithful, whose hearts are stayed upon the Lord, and who have heard HIM speak by the voice of his servants, will not hesitate, but arise and depart to strengthen the hands of their brethren, and to shed a tear upon the tomb of the martyred dead.

We rejoice much to know that though the church has suffered so severe a loss by the cruel murder of our beloved brethren, yet she is still in possession of all necessary knowledge and power for carrying onward and completing the great work of God. The tragic event has been in some measure anticipated, and necessary steps taken. Joseph called the twelve together in the spring, and addressed them to the effect that it was necessary they should have the same power that he had received from heaven; for, should the mobbers kill him without his imparting the fulness of the priesthood unto them, that power would be entirely lost from the earth.

Let the Saints therefore rejoice and be glad, having full confidence in God, and that he will accomplish triumphantly his great designs in relation to the just.

Let the elders adhere to the counsel of elder Hyde. Let every

man be found at his post in the faithful discharge of his duty, with an eye single to the glory of God, and he shall by no means lose his reward.

If ever we had reason to love any one, we certainly had to love our prophet and his brother, through whose instrumentality we have received so much in which we rejoice; and now that they are taken from us, we have the unspeakable satisfaction, though our hearts be rent with sorrow, of knowing that our faith and principles were not dependant on our beloved brethren, but were fixed upon God; and we feel persuaded that even their removal may be made a blessing unto the honest-hearted, by enabling them more clearly to discern their true position in relation to their Heavenly Father.

As the fact of the destruction of a printing press transpired in Nauvoo, and as much idle rumour and falsehood is in circulation respecting it, we think it proper to publish the following proclamation in relation to that affair:—

Mayor's Office, Nauvoo, June 16th, 1842.

As there are a number of statements in circulation which have for their object the injury of the Latter-day Saints, all of which are false and prompted by black-hearted villains, I therefore deem it my duty to disabuse the public mind in regard to them, and to give a plain statement of facts which have taken place in the city within a few days past, and which has brought upon us the displeasure of the unprincipled and the uninformed, and seems to afford an opportunity to our enemies to unite and arouse themselves to mob: and already have they commenced their hellish operations by driving a few defenceless Mormons from their houses and homes in the vicinity of Warsaw and Carthage.

A short time since a press was started in this city, which had for its object the destruction of the institutions of the city, both civil and religious: its proprietors are a set of unprincipled scoundrels who attempted in every possible way to defame the character of the most virtuous of our community, and change our peaceful and prosperous city into a place as evil and polluted as their own black hearts. To rid the city of a paper so filthy and pestilential as this, became the duty of every good citizen, who loves good order and morality. A complaint was made before the city council, and after a full and impartial investigation it was voted, without one dissentient voice, a public NUISANCE, and to be immediately destroyed: the peace and happiness of the place demanded it—the virtue of our wives and daughters demanded it—and our consciences demanded it at our hands as conservators of the public peace. That we acted right in this matter we have the assurance of one of the ablest expounders of the laws of England, viz.: Blackstone—the constitution of the State of Illinois, and our own chartered rights. If, then, our charter gives us the power to decide what shall be a nuisance and cause it to be removed, where is the offence? What law is violated? If, then, no law has been violated, why this ridiculous excitement and bandying with lawless ruffians, to destroy the happiness of a people whose religious motto is, "peace and good will towards all men?"

Our city is infested with a set of blacklegs, counterfeiters, and debauchees, and that the proprietors of this press were of that class, the minutes of the Municipal Court fully testify; and in ridding our young and flourishing city of such characters, we are abused by not only villainous demagogues, but by some, who, from their station and influence in society, ought rather to raise than

depress the standard of human excellence. We have no disturbance or excitement among us, save what is made by the thousand and one idle rumours afloat in the country. Every one is protected in his person and property, and but few cities of a population of twenty thousand people, in the United States, have less of dissipation or vice of any kind, than the city of Nauvoo.

Of the correctness of our conduct in this affair, we appeal to every high court in the State, and to its ordeal we are willing to appear at any time that his Excellency, Governor Ford, shall please to call us before it. I, therefore, in behalf of the Municipal Court of Nauvoo, warn the lawless not to be precipitate in any interference in our affairs, for as sure as there is a God in Israel, we shall ride triumphant over all oppression.

JOSEPH SMITH, Mayor.

LETTER FROM ELDER ORSON HYDE.

New York, July 10, 1844.

Dear Brethren and Sisters in England,—The news of the cold-blooded murder of Joseph Smith and Hyrum his brother, will probably be very shocking to you all. But heaven's will be done. It will all work together for our good. The prophets, Jesus Christ, and the apostles were murdered in a similar manner.

Be not cast down, neither go a fishing. Our principles still live, though our prophet is dead. But Jesus Christ still lives, and let all the Saints be humble and faithful, and let the elders stand firm at the post of duty, and cry aloud and spare not, and ere long some of us will come to your help. Let every thing go on just as if the prophet were alive. There may be an Elisha that has caught the mantle of Elijah.

The stars that shone most brilliantly in our western constellation have set in blood, but will rise in glory by and by.

Farewell, may heaven bless you all for ever and ever,

ORSON HYDE.

EXTRACT OF A LETTER FROM ELDER REUBEN HEDLOCK.

Birmingham, July 31st, 1844.

Dear Brother Ward—I have just received your letter, containing the mournful news of the murder of brothers Joseph and Hyrum Smith, and also the wounds of brother Taylor. My God! is it true? that the abominable mob have taken the lives of those noble men, who have suffered so much for the cause of truth, and have finally sealed their testimony with their blood!

My voice shall never cease proclaiming against such abandoned, cold-blooded murderers, and my hand shall be raised to avenge the wrongs and death of the innocent, and my prayer shall ascend to the Almighty for his protection, and that he will visit a just recompense upon the heads of those execrable villains that have sought the blood of the Saints, since the rise of the Church, until I see the cause of God triumphant, and mobs and mobocracy cease to exist, or I share the fate of my beloved brethren.

This sad occurrence places heavy duties upon us, and difficulties that I know not the result of at present; but, for one, I am determined to stand or fall by the truth, and discharge the duties that devolve upon me, in the fear of *God* and not of man, and will exert all my powers in building up the kingdom of God.

If they have killed two prophets of God, it is what the same spirit caused their fathers to do in ancient days; but the arm of the Lord is not shortened, that it cannot save—nor his ear dull, that it cannot hear:

they may kill the body, but cannot prevent the righteous from coming forth in the first resurrection to share the blessings of the Almighty, while those accursed wretches will be banished from the kingdom.

Truth is mighty, and will prevail, which, may God grant, for his Son's sake.

Believe me, as ever, your unshaken brother in the Lord,

REUBEN HEDLOCK.

MARK OF RESPECT SHOWN BY THE LATTER-DAY SAINTS IN LIVERPOOL.

On Sunday, the 4th instant, very numerous congregations attended at the Music Hall, the Majority of the Saints in deep mourning, whilst the platform or raised gallery where the priesthood sit, was handsomely decorated with black drapery. We would suggest to the Saints generally, as far as their means will allow them, to pay respect to the memory of our lamented brethren.

ANSWER TO "BEREAN."

Our brethren, sometime in the month of May, issued a weekly paper in the City of New York, entitled the *Prophet*, William Smith Editor, from which we extract the following article under the above name:—

First, "Can the Church of Jesus Christ exist without Apostles, Prophets, Bishops, and all other officers which constituted her government in ancient days?"

We will answer this question by asking another. "Can a man now exist without a head, arms, hands, legs, feet, eyes, ears, mouth, or tongue, and every other member which constituted his physical organization in ancient days?"

If man cannot be perfect in his organization without all these members, how can the church be perfect in her organization in the absence of these official members, when an inspired apostle has compared her government or organization to the physical organization of the human body?—See 1st Cor. 12th chap.

"Third, if the Church has been disorganized, when did it take place, and what was the cause?"

It took place when wicked men and rulers killed God's inspired witnesses—when prophets were slain, and apostles martyred—when the lamp of divine revelation was extinguished; then the Church stranded on a fatal reef, went to pieces, and her broken fragments have ever since been floating promiscuously on the sea of time, in the character of sects, parties, and religions. The cause of this was, the prevalence of human opinions over the inspiration of the Almighty. The voice of the people voted Christ out of the world. "Let him be crucified—let him be crucified!" was their united voice. Popular opinion has voted all his doctrines, bordering upon miracles, out of the Church. The ancient sects of Scribes and Pharisees killed the Saviour, and modern sects are trying to kill his doctrine; as their fathers did, so do they.

Fourth—You ask, what power was vested in the apostles?

Answer—Power to bind on earth and it was bound in heaven; power to loose on earth and it was loosed in heaven: power to preach the Word, to get revelations from God by the Spirit, by Angels, by dreams and by visions—power to heal the sick, cast out devils, raise the dead, &c. &c. This power was given for the perfecting of the Saints; and to continue till this work be done. When will they arrive at perfection? Answer—When the tares are separated from the wheat—when Satan is bound, and all things that offend and that do iniquity, are gathered out of his kingdom, "Then shall the righteous shine forth like the sun in the kingdom of the Father."

Can a hungry man ever be satisfied, if he receive no food? He cannot. Why?

Because food is the only remedy which nature has furnished for his relief; and can the Saints ever arrive at perfection, if they have no prophets, apostles, or inspired men among them? They cannot. Why? Because these are the means which God has ordained in his Church to bring it to perfection. Hence any Church having not apostles, prophets, bishops, gifts, miracles, &c., is in an imperfect state, and must remain so; for, it cannot be of God. "He that is of God, heareth God's words—ye, therefore, hear them not, because ye are not of God."

GREAT WESTERN FLOOD.

Belleville, Illinois, June 20, 1844.

The distress in the American Bottom, at this time, is certainly almost incalculable. The water in the channel of the Mississippi, opposite the city of St. Louis, is now thirty-nine and a half feet above low water mark! Of course, this immense body of water is no longer contained within the river banks. Bursting over its usual limits, the flood has spread itself from bluff to bluff over the American Bottom. This Bottom, you are doubtless aware, is the most fertile piece of soil in the Union. From this fact, it has been extensively improved—almost wholly covered with beautiful and valuable farms. The flood has not only destroyed the growing crops on these farms, but it has also swept away almost the whole of their improvements. The tenants have fled for relief to St. Louis and the Bluffs. They have not been deceived in their expectations of relief from the city of St. Louis. The hand of charity has been very liberally extended both by the authorities of the city, and by individuals. Pre-eminent among the latter stands Andrew Christy. Although he is, himself, a loser to a large amount, yet his efforts, from this fact to rescue the property of his fellow sufferers from destruction, have not been the less indefatigable. He opened the doors of his dwelling, and bade all welcome! Several boats at his command, up to this time, have been constantly engaged in relieving the sufferers. Our own little village has done well in the way of contributions.

The flood is now at a stand. By to-morrow, perhaps, it will begin to recede. The freshet is now several feet higher than that of '85. In fact it is the highest ever known on the Mississippi. We gather from Indian tradition that at different times there have been tremendous floods here, yet none of them equal the present. The water will require a month and a half to recede from the immense tract of land over which it is now spread. It will be long ere the refugees can return to their old and long cherished homesteads; and when they do return, what desolation will they behold! The labour and toil of years swept away by the maddened and furious element. The effect of this flood will certainly be acutely felt in every branch of trade throughout the Mississippi valley, during the present season. St. Louis, undoubtedly, will be exceedingly dull. The western river commerce, which you know is usually very extensive, will be cramped to the last degree. Yours, &c.

J. C. H.

LATEST NEWS BY THE GREAT WESTERN.

Extract from the Liverpool Albion, August 5. 1844.

With regard to the Mormons, a correspondent of the *New York Express*, writing from Nauvoo, June 30th, says, "The Mormons, greatly to their credit, submit to the loss of their leaders in silence. Not the slightest disturbance has occurred. The prophet and his brother were buried yesterday without parade and in secrecy.

THE

LATTER-DAY SAINTS'

MILLENNIAL STAR.

No. 4. SEPTEMBER, 1844. VOL. V.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 35.)

The latter part of January, in company with brothers Sidney Rigdon and Edward Partridge, I started with my wife for Kirtland, Ohio, where we arrived about the first of February, and were kindly received and welcomed into the house of brother N. K. Whitney. I and my wife lived in the family of brother Whitney several weeks, and received every kindness and attention which could be expected, and especially from sister Whitney. The branch of the church in this part of the Lord's vineyard, which had increased to nearly one hundred members, were striving to do the will of God, so far as they knew it, though some strange notions and false spirits had crept in among them. With a little caution and some wisdom, I soon assisted the brethren and sisters to overcome them. The plan of "common stock," which had existed in what was called "the family," whose members generally had embraced the everlasting gospel, was readily abandoned for the more perfect law of the Lord: and the false spirits were easily discerned and rejected by the light of revelation.

The Lord gave unto the church the following revelation, at Kirtland, Ohio, February 4th, 1831:—

Revelation. Given, February, 1831.

Hearken and hear, O ye my people, saith the Lord and your God, ye whom I delight to bless with the greatest of all blessings; ye that hear me—and ye that hear not, will I curse, that have professed my name, with the heaviest of all cursings. Hearken, O ye elders of my church whom I have called; behold I give unto you a commandment, that ye shall assemble yourselves together to agree upon my word, and by the prayer of your faith ye shall receive my law, that ye may know how to govern my church, and have all things right before me.

And I will be your ruler when I come: and behold I come quickly; and ye shall see that my law is kept. He that receiveth my law and doeth it, the same is my disciple; and he that saith he receiveth it, and doeth it not, the same is not my disciple, and shall be cast out from among you: for it is not meet that the things which belong to the children of the kingdom should be given to them that are not worthy, or to dogs, or the pearls to be cast before swine. —And again it is meet that my servant Joseph Smith, jun. should have a house built, in which to live and translate. And again it is meet that my servant Sidney Rigdon should live as seemeth him good, inasmuch as he keepeth my commandments. And again, I have called my servant Edward Partridge, and I give a commandment, that he should be appointed by the voice of the church, and ordained a bishop unto the church, to leave his merchandise and to spend all his time in the labours of the church—to see to all things as it shall be appointed unto him in my laws, in the day that I shall give them, and this because his heart is pure before me, for he is like unto Nathaniel of old, in whom there is no guile. These words are given unto you, and they are pure before me; wherefore beware how you hold them, for they are to be answered upon your souls in the day of judgment. Even so. Amen.

E

As Edward Partridge now appears by revelation, as one of the heads of the church, I will give a sketch of his history. He was born in Pittsfield, Berkshire county, Massachusetts, on the 27th of August, 1793, of William and Jemima Partridge. His father's ancestor emigrated from Berwick, Scotland, during the seventeeth century, and settled at Hadley, Massachusetts, on Connecticut river. Nothing worthy of note transpired in his youth, with this exception, that he remembers (though the precise time he cannot recollect) that the spirit of the Lord strove with him a number of times, insomuch that his heart was made tender, and he went and wept, and that sometimes he went silently and poured the effusions of his soul to God in prayer. At the age of sixteen he went to learn the hatting trade, and continued as an apprentice for about four years. At the age of twenty he had become disgusted with the religious world. He saw no beauty, comeliness, or loveliness in the character of the God that was preached up by the sects. He however heard an universal restorationer preach upon the love of God; this sermon gave him exalted opinions of God, and he concluded that universal restoration was right according to the Bible. He continued in this belief till 1828, when he and his wife were baptized into the Campbellite church, by elder Sidney Rigdon, in Mentor, though they resided in Painsville, Ohio. He continued a member of this church, though doubting at times its being the true one, till P. P. Pratt, O. Cowdery, P. Whitmer, and Z. Peterson came, along with the Book of Mormon, when he began to investigate the subject of religion anew; went with Sidney Rigdon to Fayette, N. Y., where, on the 11th of December, I baptized him in the Seneca river. Other incidents of his life will be noticed in their time and place.

On the 9th of February, 1831, at Kirtland, in the presence of twelve elders, and according to the promise heretofore made, the Lord gave the following revelation, embracing the law of the church:—

Revelation. Given, February, 1831.

Hearken, O ye elders of my church who have assembled yourselves together in my name, even Jesus Christ the son of the living God, the Saviour of the world; inasmuch as they believe on my name and keep my commandments, again I say unto you, hearken and hear and obey the law which I shall give unto you; for verily I say, as you have assembled yourselves together according to the commandment wherewith I commanded you, and are agreed as touching this one thing, and have asked the Father in my name, even so ye shall receive.

Behold, verily I say unto you, I give unto you this first commandment, that ye shall go forth in my name, every one of you, excepting my servants Joseph Smith, jun., and Sidney Rigdon. And I give unto them a commandment that they shall go forth for a little season, and it shall be given by the power of my spirit when they shall return; and ye shall go forth in the power of my spirit, preaching my gospel, two by two, in my name, lifting up your voices as with the voice of a trump, declaring my word like unto angels of God: and ye shall go forth baptizing with water, saying, repent ye, repent ye, for the kingdom of heaven is at hand.

And from this place ye shall go forth into the regions westward, and inasmuch as ye shall find them that will receive you, ye shall build up my church in every region, until the time shall come when it shall be revealed unto you from on high, when the city of the New Jerusalem shall be prepared, that ye may be gathered in one, that ye may be my people, and I will be your God. And again I say unto you, that my servant Edward Partridge shall stand in the office wherewith I have appointed him. And it shall come to pass that if he transgress, another shall be appointed in his stead. Even so: Amen.

Again I say unto you, that it shall not be given to any one to go forth to preach my gospel, or to build up my church, except he be ordained by some one who has authority, and it is known to the church that he has authority, and has been regularly ordained by the heads of the church.

And again, the elders, priests, and teachers of this church, shall teach the principles of my gospel which are in the Bible and the Book of Mormon, in the which is the fulness of the gospel; and they shall observe the covenants and church articles to do them, and these shall be their teachings, as they shall be directed by the Spirit: and the spirit shall be given unto you by the prayer of faith, and if ye receive not the spirit, ye shall not teach. And all this ye shall observe to do as I have commanded, concerning your teaching, until the fulness of my scriptures are given. And as ye shall lift up your voices by the Comforter, ye shall speak and prophesy as seemeth me good; for behold the Comforter knoweth all things, and beareth record of the Father and of the Son.

And now, behold, I speak unto the church. Thou shalt not kill; and he that kills shall not have forgiveness in this world, nor in the world to come.

And again I say, thou shalt not kill; but he that killeth shall die. Thou shalt not steal; and he that stealeth and will not repent, shall be cast out. Thou shalt not lie; he that lieth and will not repent, shall be cast out. Thou shalt love thy wife with all thy heart, and shall cleave unto her and none else; and he that looketh upon a woman to lust after her, shall deny the faith, and shall not have the spirit, and if he repents not, he shall be cast out. Thou shalt not commit adultery; and he that committeth adultery and repenteth not, shall be cast out; but he that has committed adultery and repents with all his heart, and forsaketh it and doeth it no more, thou shalt forgive; but if he doeth it again, he shall not be forgiven, but shall be cast out. Thou shalt not speak evil of thy neighbour, nor do him any harm. Thou knowest my laws concerning these things are given in my scriptures: he that sinneth and repenteth not, shall be cast out.

If thou lovest me, thou shalt serve me, and keep all my commandments. And, behold, thou wilt remember the poor, and consecrate of thy properties for their support that which thou hast to impart unto them, with a covenant and a deed which cannot be broken—and inasmuch as ye impart of your substance to the poor, ye will do it unto me—and they shall be laid before the bishop of my church and his counsellors, two of the elders or high priests, such as he shall or has appointed and set apart for that purpose.

And it shall come to pass that after they are laid before the bishop of my church, and after he has received these testimonies concerning the consecration of the properties of my church, that they cannot be taken from the church agreeable to my commandments, every man shall be made accountable unto me, a steward over his own property, or that which he has received by consecration, inasmuch as is sufficient for himself and family.

And again, if there shall be properties in the hands of the church, or any individuals of it, more than is necessary for their support after this first consecration, which is a residue to be consecrated unto the bishop, it shall be kept to administer to those who have not, from time to time, that every man who has need may be amply supplied, and receive according to his wants. Therefore, the residue shall be kept in my store-house, to administer to the poor and the needy as shall be appointed by the high council of the church, and the bishop and his council, and for the purpose of purchasing lands for the public benefit of the church, and building houses of worship, and building up of the New Jerusalem which is hereafter to be revealed, that my covenant people may be gathered in one, in that day when I shall come to my temple. And this I do for the salvation of my people.

And it shall come to pass, that he that sinneth and repenteth not, shall be cast out of the church, and shall not receive again that which he has consecrated unto the poor and the needy of my church, or in other words, unto me, for inasmuch as ye do it unto the least of these ye do it unto me—for it shall come to pass, that which I spake by the mouths of my prophets shall be fulfilled; for I will consecrate of the riches of those who embrace my gospel among the Gentiles, unto the poor of my people who are of the house of Israel.

And again, thou shalt not be proud in thy heart, let all thy garments be plain, and their beauty the beauty of the work of thine own hands, and let all things be done in cleanliness before me. Thou shalt not be idle: for he that is idle shall not eat the bread nor wear the garments of the labourer. And whosoever among you are sick, and have not faith to be healed, but believe, shall be nourished with all tenderness with herbs and mild food, and that not by the hand of an enemy. And the elders of the church, two or more, shall be called, and shall pray for and lay their hands upon them in my name, and if they die, they shall die unto me, and if they live they shall live unto me. Thou shalt live together in love, insomuch that thou shalt weep for the loss of them that die, and more especially for those, that have not hope of a glorious resurrection. And it shall come to pass, that those that die in me shall not taste of death, for it shall be sweet unto them, and they that die not in me, woe unto them, for their death is bitter.

And again, it shall come to pass, that he that has faith in me to be healed, and is not appointed unto death, shall be healed: he who has faith to see shall see: he who has faith to hear shall hear: the lame who have faith to leap shall leap: and they who have not faith to do these things, but believe in me, have power to become my sons: and inasmuch as they break not my laws, thou shalt bear their infirmities.

Thou shalt stand in the place of thy stewardship; thou shalt not take thy brother's garment; thou shalt pay for that which thou shalt receive of thy brother; and if thou obtainest more than that which would be for thy support, thou shalt give it

into my store-house, that all things may be done according to that which I have said.

Thou shalt ask, and my scriptures shall be given as I have appointed, and they shall be preserved in safety; and it is expedient that thou shouldst hold thy peace concerning them, and not teach them until ye have received them in full. And I give unto you a commandment, that then ye shall teach them unto all men; for they shall be taught unto all nations, kindreds, tongues, and people.

Thou shalt take the things which thou hast received, which have been given unto thee in my scriptures for a law, to be my law, to govern my church; and he that doeth according to these things, shall be saved, and he that doeth them not shall be damned, if he continues.

If thou shalt ask, thou shalt receive revelation upon revelation; knowledge upon knowledge, that thou mayest know the mysteries and peaceable things; that which bringeth joy, that which bringeth life eternal. Thou shalt ask, and it shall be revealed unto you in mine own due time, where the New Jerusalem shall be built.

And behold, it shall come to pass, that my servants shall be sent forth to the east and to the west, to the north and to the south; and even now, let him that goeth to the east, teach them that shall be converted to flee to the west; and this in consequence of that which is coming on the earth, and of secret combinations. Behold thou shalt observe all these things, and great shall be thy reward: for unto you it is given to know the mysteries of the kingdom, but unto the world it is not given to know them. Ye shall observe the laws which ye have received, and be faithful. And ye shall hereafter receive church covenants, such as shall be sufficient to establish you, both here and in the New Jerusalem. Therefore, he that lacketh wisdom, let him ask of me, and I will give him liberally and upbraid him not. Lift up your hearts and rejoice, for unto you the kingdom, or in other words, the keys of the church have been given. Even so: Amen.

The priests and teachers shall have their stewardships, even as the members, and the elders or high priests, who are appointed to assist the bishops as counsellors in all things, are to have their families supported out of the property which is consecrated to the bishop, for the good of the poor, and for other purposes, as before mentioned; or they are to receive a just remuneration for all their services; either a stewardship or otherwise, as may be thought best or decided by the counsellors and bishop. And the bishop also shall receive his support, or a just remuneration for all his services in the church.

Behold, verily I say unto you, that whatever persons among you having put away their companions for the cause of fornication; or in other words, if they shall testify before you in all lowliness of heart that this is the case, ye shall not cast them out from among you; but if ye shall find that any persons have left their companions for the sake of adultery, and they themselves are the offenders, and their companions are living, they shall be cast out from among you. And again I say unto you, that ye shall be watchful and careful, with all inquiry, that ye receive none such among you if they are married, and if they are not married, they shall repent of all their sins, or ye shall not receive them.

And again, every person who belongeth to this church of Christ shall observe to keep all the commandments and covenants of the church—and it shall come to pass, that if any persons among you shall kill, they shall be delivered up and dealt with according to the laws of the land: for remember, that he hath no forgiveness, and it shall be proved according to the laws of the land.

And if any man or woman shall commit adultery, he or she shall be tried before two elders of the church or more, and every word shall be established against him or her by two witnesses of the church, and not of the enemy. But if there are more than two witnesses it is better: but he or she shall be condemned by the mouth of two witnesses, and the elders shall lay the case before the church, and the church shall lift up their hands against him or her, that they may be dealt with according to the law of God. And if it can be, it is necessary that the bishop is present also. And thus ye shall do in all cases which shall come before you.—And if a man or woman shall rob, he or she shall be delivered up unto the law of the land. And if he or she shall steal, he or she shall be delivered up unto the law of the land. And if he or she shall lie, he or she shall be delivered up unto the law of the land. If he or she do any manner of iniquity, he or she shall be delivered up unto the law, even that of God.

And if thy brother or sister offend thee, thou shalt take him or her between him or her and thee alone; and if he or she confess, thou shalt be reconciled. And if he or she confess not, thou shalt deliver him or her up unto the church, not to the members, but to the elders. And it shall be done in a meeting, and that not before the world. And if thy brother or sister offend many, he or she shall be chastened before many. And if any one offend openly, he or she shall be rebuked openly, that he or she may be ashamed. And if he or she confess not, he or she shall be delivered up unto the law of God. If any shall offend in secret, he or she shall be rebuked in secret, that he or she may have opportunity to confess in secret to him or her whom he or she has offended, and to God, that the church may not speak reproachfully of him or her. And thus shall ye conduct all things.

LINES

On the Assassination of Generals Joseph Smith and Hyrum Smith, First Presidents of the Church of Latter-day Saints, who were Massacred by a Mob, in Carthage, Hancock county, Illinois, on the 27th, June, 1844.

BY MISS ELIZA R. SNOW.

And when he had opened the fifth seal, I saw under the altar, the souls of them that were slain for the word of God, and for the testimony which they held.

And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?

And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow servants also, and their brethren, that should be killed as they were, should be fulfilled.—Rev. vi. 9, 10, 11.

Ye heav'ns attend! Let all the earth give ear!
Let Gods and seraphs, men and angels hear—
The worlds on high—the universe shall know
What awful scenes are acted here below!
Had nature's self a heart, her heart would bleed;
For never, since the Son of God was slain,
Has blood so noble, flow'd from human vein
As that which now on God for vengeance calls
From "freedom's ground"—from Carthage's prison walls.

Oh! Illinois! thy soil has drank the blood
Of Prophets martyr'd for the truth of God.
Once lov'd America! what can atone
For the pure blood of innocence, thou'st sown?
Were all thy streams in teary torrents shed
To mourn the fate of those illustrious dead:
How vain the tribute, for the noblest worth
That grac'd thy surface, O degraded Earth!

Oh! wretched murd'rers! fierce for human blood!
You've slain the prophets of the living God,
Who've borne oppression from their early youth,
To plant on earth the principles of truth.

Shades of our patriotic fathers! Can it be,
Beneath your blood-stain'd flag of liberty;
The firm supporters of our country's cause,
Are butcher'd while submissive to her laws?
Yes, blameless men, defam'd by hellish lies,
Have thus been offer'd as a sacrifice
T' appease the ragings of a brutish clan,
That has defied the laws of God and man!

'Twas not for crime or guilt of theirs they fell—
Against the laws they never did rebel.
True to their country, yet her plighted faith
Has prov'd an instrument of cruel death!

Where are thy far-fam'd laws—Columbia! where
Thy boasted freedom—thy protecting care?
Is this a land of rights? Stern FACTS shall say
If legal justice here maintains its sway,
The official pow'rs of State are sheer pretence
When they're exerted in the Saints' defence.

Great men have fall'n and mighty men have died—
Nations have mourn'd their fav'rites and their pride;

But TWO, so wise, so virtuous, great and good,
Before on earth, at once, have never stood
Since the creation—men whom God ordain'd
To publish truth where error long had reign'd:
Of whom the world itself unworthy prov'd:
It KNEW THEM NOT; but men with hatred mov'd
And with infernal spirits have combin'd
Against the best, the noblest of mankind!

Oh! persecution! shall thy purple hand
Spread utter destruction through the land?
Shall freedom's banner be no more unfurl'd?
Has peace indeed, been taken from the world?

Thou God of Jacob, in this trying hour
Help us to trust in thy almighty power,
Support thy Saints beneath this awful stroke—
Make bare thine arm to break oppression's yoke.
We mourn thy Prophet, from whose lips have flow'd
The words of life, thy Spirit has bestow'd—
A depth of thought, no human art could reach
From time to time, roll'd in sublimest speech,
From the celestial fountain, through his mind,
To purify and elevate mankind:
The rich intelligence by him brought forth,
Is like the sunbeam spreading o'er the earth.

Now Zion mourns—she mourns an earthly head:
The Prophet and the Patriarch are dead!
The blackest deed that men or devils know
Since Calv'ry's scene, has laid the brothers low!
One in their life, and one in death—they prov'd
How strong their friendship—how they truly lov'd:
True to their mission, until death they stood,
Then seal'd their testimony with their blood.
All hearts with sorrow bleed, and every eye
Is bath'd in tears—each bosom heaves a sigh—
Heart broken widows' agonizing groans
Are mingled with the helpless orphans' moans!

Ye Saints! be still, and know that God is just—
With steadfast purpose in his promise trust:
Girded with sackcloth, own his mighty hand,
And wait his judgments on this guilty land!
The noble martyrs now have gone to move
The cause of Zion in the courts above.

Nauvoo, July, 1st, 1844.

GOVERNOR FORD'S REPLY TO THE WARSAW COMMITTEE OF SAFETY.

From the Nauvoo Neighbor, July 10.

Late in the evening of Friday last we received the following reply from Governor Ford to the Warsaw Committee of Safety. There could no satisfaction arise to us by publishing the Warsaw communication, and we therefore omit it. We are pleased with the course the Governor takes, and the responsibility he assumes to execute justice according to law. Should he carry his plans through as strictly legal as he has purposed and promised in this document, his present friends, and those he wins by doing right, may long value the man for his impartiality and correctness.

Quincy, July 3, 1844.

TO THE WARSAW COMMITTEE.

Gentlemen,—I have received your communication on behalf of the citizens of Warsaw, stating their unalterable determination to compel the Mormons of your county to leave the state; or otherwise to abandon their own homes, and evacuate the county, and asking my interference and influence to assist you in procuring the removal of the Mormons.

I have no reply whatever to make to that part of your letter which treats of the history, character, and offences of the Mormons. I deem this, however, a fit occasion to remark somewhat upon the character of the events which have just transpired. These events present reasons for my determination which must be noticed.

When I came to your county I announced the policy by which I intended to be governed. The law was to be my guide; and this you well understood. I announced this determination in numerous public addresses, and uniformly in my private conversations. I successively obtained a vote to sustain me in this course from every troop stationed at Carthage, or who was visiting there. From the detachment of your town and vicinity, who visited Carthage the day before the surrender of the Smiths, I obtained a similar pledge. I met them on the prairie, before they arrived in town, and, as they must testify, stated to them at length the reasons which ought to influence them to keep the peace, and abide the operation of the laws. They gave every demonstration of satisfaction, and signified with unanimous acclamation, that they would stand by me in taking a strictly legal course.

All the other portion of the Hancock forces under my command were repeatedly and deeply pledged to sustain me in the same course. Under the firm and confident assurance of support thus obtained, I demanded the surrender of the Smiths, and promised them security. In doing so, I now acknowledge that I erred, and erred grievously, in relying with too much confidence upon men with whom I was but little acquainted. The idea that men could be treacherous under such circumstances was abhorrent to my nature, and rejected with indignation. Whatever your hatred of the Smiths might be, I was too confident you would respect your honour—the honour of your country and state, and the rights of defenceless prisoners. I could not believe that so much stupidity and baseness, as was necessary for such an enterprise as the murder of defenceless prisoners in jail, would be, could be mustered in Hancock county.—What aggravates the transaction, as a matter personal to myself, is, that you betrayed my honour, as well as your own and that of the state; and you selected a time to commit the deed when you believed I was in Nauvoo, in the power of the Mormons, and would most probably be murdered by them, by way of retaliation. Upon the whole I cannot too strongly express my indignation and abhorrence of the base and profligate act which has disgraced the state, and raised suspicions in the minds of many in regard to my conduct in the matter of the most painful character to my feelings.

I am happy, however, to learn that these denunciations apply only to a small portion of the people of Warsaw and Hancock county. All the most responsible inhabitants ought to be acquitted of any direct participation with the conspirators. If they are culpable at all, it is for not using their influence against the act, and for not communicating to me information which would have enabled me to prevent it. The intention of the people must to some extent have been whispered about and understood, and ought to have been communicated to me as commander-in-chief.

Under these circumstances, I am in but a poor situation to use influence with the Mormons to procure their removal. Your own people have destroyed whatever influence I might otherwise have possessed in that quarter to serve you. Your own conduct has placed me in a painfully suspicious attitude, and I have no hopes that I could now have a more persuasive influence with the Mormons, than I had with the perpetrators of the horrid deed which I sought to prevent. Under these circumstances, I cannot ask the Mormons to confide in me.

It must appear to them that they have been betrayed by somebody, and they do not know by whom.

If you mean to request me to exercise a forcible influence to expel them from the state; I answer you now as I have uniformly done, that the law is my guide; and that I know of no law authorizing their expulsion. From this determination I have not swerved for an instant, from the beginning until this time. I see nothing now requiring any deviation, and, besides, if I were ever so much determined to drive them out, I believe such is the abhorrence against the base deed which some of you have committed, that I could not obtain voluntary aid from the people. I suppose that you are aware that a call for volunteers is the only mode in which a force can be raised, and the force when raised must be provisioned by voluntary contribution.

You had better not make too loud a call upon your fellow-citizens; you may want their aid for defence; and may yet be glad to receive aid for defence, rather than aggression. I know the apprehensions which you entertain of Mormon violence. I will not now say whether your fears are well or ill founded. A little time will develop what may be expected. Taking the law for my guide, I can assure you, that although some of you have

treated me badly, in thwarting my policy and violating my honor, and have acted basely towards defenceless prisoners, yet you are entitled to, and are assured of, all the force of the State to prevent or avenge illegal violence towards any of you. An enquiry must be made concerning the murderers. They must, for the honour and credit of the State, be dealt with according to law.

You ask a small force to be stationed in your county as a protection against small parties. You have not probably duly considered how large a force would be necessary for this purpose. A small force could protect but few points of attack and must necessarily leave the residue of the county exposed. A large force cannot be stationed there permanently. Your best protection is the assurance that, upon the first aggression or well defined threats, an overpowering force is ready to march directly for the scene of action.

I am informed that a design is still entertained at Warsaw of attacking Nauvoo. In this you will not be sustained by myself or the people. It is a part of my policy that you remain quiet, and if you please, watchful, but strictly on the defensive; and I now announce to you that I will not be thwarted in this policy with impunity.

I am most respectfully, your obedient servant,

THOMAS FORD.

SIGNS OF PEACE IN NAUVOO.

Colonel Fellows and Captain Jonas are requested to proceed by the first boat to Nauvoo, and ascertain what is the feeling, disposition, and determination of the people there, in reference to the late disturbances; ascertain whether any of them propose in any manner to revenge themselves; whether any threats have been used, and what is proposed generally to be done by them. They are also requested to return to Warsaw, and make similar enquiries there; ascertain how far false rumours have been put afloat for the purpose of raising forces; what is the purpose of the militia assembled, whether any attack is intended on Nauvoo. Ascertain also, whether any persons from Missouri, or Iowa, intend to take any part in the matter; and, in my name, forbid any such interference without my request, on pain of being demanded for punishment.

THOMAS FORD.

(*Signed*), *June 30th*, 1844.

Nauvoo, July 1st, 1844.

TO THE CITY COUNCIL OF NAUVOO.

Gentlemen,—With this, you will receive a copy of instructions from Governor Ford to us. You will understand from them what we desire from you in action on your part, as the only authorities of your city now known to the country, of such a character as will pacify the public mind and satisfy the Governor of your determination to sustain the supremacy of the laws, will, we are sure, be gratifying to him, and as much so to,

Yours respectfully,

HART FELLOWS.
A. JONAS.

At a meeting of the City Council, held in the Council Room, in the city of Nauvoo, on the first day of July, 1844, having received instructions from Governor Ford, through the agency of A. Jonas, Esq., and Col. Fellows, it was unanimously resolved,

That, for the purpose of ensuring peace, and promoting the welfare of the county of Hancock, and surrounding country, that we will rigidly sustain the laws, and the Governor of the state, so long as they and he sustain us in all our constitutional rights.

That, to carry the foregoing resolutions into complete effect, that inasmuch as the Governor has taken from us the public arms, that we solicit of him to do the same with all the rest of the public arms of the state.

That, to further secure the peace, friendship, and happiness of the people, and allay the excitement that now exists, we will reprobate private revenge on the

assassinators of General Joseph Smith, and General Hyrum Smith, by any of the Latter-day Saints. That instead of "an appeal to arms," we appeal to the majesty of the law, and will be content with whatever judgment it shall award; and should the law fail, we leave the matter with God.

That this City Council pledge themselves for the city of Nauvoo, that no aggressions by the citizens of said city shall be made on the citizens of the surrounding country, but we invite them, as friends and neighbours, to use the Saviour's golden rule, and "do unto others as they would have others do unto them," and we will do likewise.

That we highly approve of the present public pacific course of the Governor to allay excitement and restore peace among the citizens of the country, and while he does so, and will use his influence to stop all vexatious proceedings in law, until confidence is restored, so that the citizens of Nauvoo, can go to Carthage, or any other place for trial, without exposing themselves to the violence of assassins, we will uphold him and the law by all honourable means.

GEORGE W. HARRIS, President, *pro tem.*
WILLARD RICHARDS, Recorder.

TO A. JONAS, ESQ., AND COLONEL FELLOWS:

Messrs:—In reply to your communication to the City Council of the city of Nauvoo, on behalf of his Excellency Gov. Ford, I have been instructed by the council to communicate the foregoing resolutions, which I respectfully solicit for your consideration; and at the same time would inform you that a public meeting of our citizens will take place at the stand, east of the Temple, at four, p.m., and solicit your attendance.

Most respectfully,
your obedient servant,
W. RICHARDS.

PUBLIC MEETING.

At a meeting of a large portion of the citizens of Nauvoo, convened at the stand, in the afternoon of July 1st, 1844, after hearing the above instructions and resolutions of the City Council read, and being addressed by A. Jonas, Esq., and others, the meeting responded to the same with a hearty AMEN! The citizens then passed a vote of thanks to the Governor's agents, for their kindly interference in favour of peace among the citizens of Hancock county, and elsewhere around us. They also passed a vote of thanks to Messrs. Wood and Reid, the counsel for the Gens. Smith for their great exertions to have even-handed justice meeted to the Latter-day Saints; and they also passed a vote of thanks to Messrs. Chambers and Field, the former one of the editors of the *Missouri Republican*, and the latter one of the editors of the *Reveille*, of St. Louis, for their honourable course of coming to Nauvoo for facts, instead of spreading rumours concerning the Latter-day Saints. Mr. Chambers made a very appropriate speech, containing inuendoes for the benefit of our citizens, that appeared, as the wise man said, "LIKE APPLES OF GOLD IN PICTURES OF SILVER." They also passed a vote of thanks to Messrs. Wood and Conyers, Mayor, and ex-Mayor of Quincy, for their friendly disposition in establishing peace in this region, and we are happy to say, that all appears to be PEACE AT NAUVOO.

TO THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

Deeply impressed for the welfare of all, while mourning the great loss of President Joseph Smith our "prophet and seer," and President Hyrum Smith, our "patriarch," we have considered the occasion demanded of us a word of consolation. As has been the case in all ages, these saints have fallen martyrs for the

truth's sake, and their escape from the persecution of a wicked world, in blood to bliss, only strengthens our faith, and confirms our religion as pure and holy. We, therefore, as servants of the Most High God, having the Bible, Book of Mormon, and the book of Doctrine and Covenants, together with thousands of witnesses for Jesus Christ, would beseech the Latter-day Saints in Nauvoo and elsewhere, to hold fast to the faith that has been delivered to them in the last days, abiding in the perfect law of the gospel. Be peaceable quiet citizens, doing the works of righteousness, and as soon as the Twelve, and other authorities can assemble, or a majority of them, the onward course to the great gathering of Israel, and the final consummation of the dispensation of the fulness of times, will be pointed out; so that the murder of Abel, the assassination of hundreds, the righteous blood of all the holy prophets, from Abel to Joseph, sprinkled with the best blood of the Son of God, as the crimson sign of remission, only carries conviction to the bosoms of all flesh, that the cause is just and will continue; and blessed are they that hold out faithful to the end, while apostates, consenting to the shedding of innocent blood, have no forgiveness in this world, nor in the world to come. Union is peace, brethren, and eternal life is the greatest gift of God. Rejoice then, that you are found worthy to live and die for God. Men may kill the body, but they *cannot* hurt the soul, and wisdom shall be justified of her children. Amen.

W. W. PHELPS.
W. RICHARDS.
JOHN TAYLOR.

July 1st, 1844.

DEATH OF THE MORMON PROPHET.

My Dear Sir,—As several accounts have been published respecting the death of the Mormon Prophet, I send you the following, which you may rely upon as authentic. It is extracted from a letter written by a gentleman living near Nauvoo, who extended to me his kind hospitality while I was collecting on the spot, in 1842, materials for the history of Mormonism.—There is something extremely awful in the termination of the earthly career of the daring impostor, and we may imagine his agony when about to enter upon eternity, he uttered his last exclamation, "O God!" At the early age of thirty-nine, after an unprecedented career of villany, he has met with a terrible retribution. He "ploughed wickedness," and "reaped iniquity." "His years have been shortened," he has "perished, and come to a fearful end."

I remain, my dear sir, yours very truly,
HENRY CASWALL, Curate of Figheldean.

August 3, 1844.

The foregoing letter we have extracted from the *London Record*, where it is placed at the head of a long article, purporting to give a detailed account of the recent transactions at Nauvoo and Carthage; but it is with the letter we have to do. This is not our first acquaintance with the writings of the reverend gentleman, nor with the spirit that those writings breathe.

On our first perusal we were surprised, as it were, to find ourselves confronted with Mr. Caswall, whose sympathies, from his first publication, we considered so strong on behalf of the cause of episcopacy in the United States, and who seemed to do his utmost to colonize, on the plan of the Mormons, some portion of the western country. We certainly should have thought that his yearnings for the success of his peculiar creed in America, sufficient to have caused him to reject any offers of preferment in the British Isles!

In the letter which we have quoted above, we find the statement "There is something extremely awful in the termination of the earthly career of the daring impostor, and we may imagine his agony when about to enter upon eternity, he uttered his last exclamation, 'O God!'"

We have always found the enemies of truth in their zeal against the servants of God, inflicting at the same time some deadly wound upon the persons or principles they profess to admire. Taking for granted that our beloved brother Joseph Smith did actually exclaim, in the tragical moment, "O God," has this reverend divine forgotten the exclamation of the Son of God in his last agony, "Eloi, Eloi, lama sabacthani," or what would he deduce from such an exclamation?

But again, he would lead us to conclude that a violent death by the hands of a blood-thirsty mob, necessarily proved that it was the result of a career of "unprecedented villainy," and he "reaped iniquity" in so violent a death, because he had "ploughed wickedness." Here again we must refer this reverend gentleman to the "termination of the carreer" of our blessed Saviour. Did he not die a violent, cruel, and ignominious death, and must we deduce from this that he was reaping the iniquity which he had sown? But there is a great difference in the several events: one had something of the semblance of a trial, and was yielded into the hands of his murderers by the authorities of the law—the other was basely assassinated while under the pledged protection of the authorities, by a band of men who would not hesitate to violate every law, human or divine. And now we would say to the Rev. Henry Caswall, curate of Figheldean, beware, lest you are found fighting against God. You have not hesitated to publish the most contradictory falsehoods against this murdered man of God; you have done your utmost to awake the spirit that has eventually shed the blood of the servants of the Lord, and have even lamented in your writings, that the deed was not perpetrated at an earlier period, and now in your remarks upon the awful transaction, there is not one expression of abhorrence at the perpetrators of the deed, but a silent acquiescence with them in the horrid tragedy.

Henry Caswall, we meet again, and if time should never witness it, eternity will; and at the bar of that God, before whom we shall appear, you will be called upon to answer for your denunciations of his servants, and for your sympathy with their murderers.

GLASGOW CONFERENCE.

Glasgow, August 27th, 1844.

Dear Brother Ward,—According to an appointment given to me by the Glasgow Conference, I forward an account of the state of the different branches within the boundary of the said Conference, as represented on Sabbath, the 25th instant, in the Odd Fellows Hall.

The Glasgow Quarterly Conference met according to previous appointment, and being opened as usual by singing and prayer, elder J. Cairns was chosen to preside, and elder Robert Campbel to act as secretary to the same.

There were twenty branches represented, containing 1067 members, 29 elders, 47 priests, 34 teachers, and 22 deacons, giving an increase of 59 members since the last conference.

We ordained 1 elder, 1 priest, 3 teachers, and 2 deacons, to fill the places of some who are about emigrating to America.

The most encouraging accounts were given by those who represented the branches, of the general good standing of the Saints, their unity and love for each other, with their renewed covenants to stand by and sustain each other, which they feel themselves bound to do in consequence of the late transactions in the West, and that instead of damping their feelings in the work of the Lord, it is unto them a token of its truth, and consequently they feel determined to do all in their power to forward the cause here, and then as soon as the way is open for them to go to Zion, they will gather to sustain the cause, even if it should cost them their blood.

These are their own expressions. I am led to believe that this is the general feeling of all the branches, and many who do not belong to us express themselves in the same manner of detestation of such deeds of cruelty.

The Conference was conducted in the spirit of love and unity; the Saints did truly rejoice, and it was a day that will long be remembered in Glasgow and the surrounding branches. The Saints left in the evening for their several homes, some ten, fifteen, or twenty miles (walking), as rejoiced as if the world was all their own.

There are none that are ignorant of the spirit of unity or love, that can realize the enjoyments of the Saints.

Yours as ever, JOHN CAIRNS.

TO THE SAINTS IN BRITAIN.

Dear Brethren,—It has become our painful duty to record of late one of the most foul transactions and diabolical deeds that was ever recorded in the pages of history, since the days of Abel who was slain by his brother, because his offering was more acceptable with God than Cain's. Faithful Abraham fled from his father's house that he might worship God unmolested, and become the father of the faithful. Moses was hated by many, and had not the power and judgments of the Almighty destroyed his enemies and the traitors to the cause of God, in which he was interested, he would have fallen a sacrifice to their ambitious hatred. Elijah fled before Ahab, and hid himself from those who had slain all the prophets of the Lord save himself, and they sought his life to take it away. Jeremiah was thrust into prison by the king for reproving the inhabitants of Jerusalem of their sins, and foretelling that the judgments of God would fall upon them for their transgressions. Daniel was cast into a lion's den, because he called on the name of the Lord, contrary to a decree obtained by craft on purpose to destroy him and his brethren, and finally, according to the words of Christ, when he wept over Jerusalem and said, "Oh, Jerusalem! Jerusalem! thou that killest and stonest the prophets that are sent unto thee, how oft would I have gathered your children together, but ye would not." Neither did the Son of God escape the malice and indignation of that generation, who could not endure the reproof of their sins from this holy being, but cried out "crucify him, crucify him," "he hath a devil," he is about to introduce a new kingdom, and he claims to be the king of the Jews, and we have nothing but Cæsar; and the result was, that he was crucified, and shared the fate of his servants whom he had sent before him.

And the apostles of the Son of God, who began to preach a crucified and risen Saviour in Jerusalem first, and afterwards in other countries, realized to the fullest extent the truth of their Master's words, "ye shall be hated of all nations for my name's sake," and, "they that put you to death, will think they are doing God service," which came to pass according to the history of those times. But time and space would fail me to enumerate the thousands that have suffered martyrdom for the cause of truth, from the days of Christ until the cold-blooded murder of Joseph and Hyrum Smith, whose deaths we have to mourn, and whose loss we so deeply deplore.

While taking a view of past ages, and the scenes that have transpired, the important sentiment forces itself upon us that was cherished among the Jews in the days of the Saviour; that is, had we lived in the days of our fathers we would not have killed or stoned the prophets, and yet with sentiment in their minds, they imbrued their hands in the blood of the Son of God and of his followers. O, ye inhabitants of the earth, does not the same sentiment echo, as it were, in the present age—"Had we lived in the days of the Son of God and his apostles, we would not have slain them." But when God in the fulfilment of the prophetic sayings of those martyrs whom our fathers persecuted and slew, begins the work of the restitution of all things spoken by the mouth of all the holy prophets since the world began, by pouring out the spirit of prophecy upon his servants and handmaidens, and has sent the angel with the everlasting gospel, with the power of the holy priesthood to proclaim to fallen man the way of salvation, and to administer in those ordinances by which those who are alienated from God may become joint heirs with Jesus Christ, and partake of celestial glory; yes, my friends, no sooner do the servants of the Lord begin to preach, administer the ordinances of the gospel, and organize the church or body of Christ, according to the order in the days of the apostles, than the same persecuting spirit manifests itself, and those who have had fortitude sufficient to embrace the truth, have felt the heavy hand of oppression ever since the rise of the church, from those who have modified the gospel by rejecting its commandments and changing its ordinances, and who deny the power of the spirit of God.

Yet some will say, if these men were sent of God, and taught the principles of righteousness, they would not suffer persecution in this enlightened age; but there

is one important truth that irresistibly forces itself upon us, which is, that the light and intelligence communicated to the human family through the servants of the Lord in every age of the world, was always lightly esteemed by the mass, and at all times met with the most determined opposition from those whose prepossessed opinions and forms of doctrine it came in contact with, and during the lives of inspired men, they were hated of the world, because they were not of it. God having chosen them out of it to reprove the world of sin, and lay before them the principles of righteousness, to prepare the earth for the hour of judgment, when all must stand at the bar of God, and be judged according to the deeds done in the body, by that man whom he hath ordained, whereof he hath given us assurance in that he hath raised him from the dead.

Jesus unfolds the secret, and gives us the reason why his servants are hated and persecuted; it is this, he has promised to give them the spirit of truth and revelation whom the world cannot receive, and when men are in possession of it, they begin to reprove the world for their sins, and call upon them to repent and obey the plan of salvation that God has sent them with, and when the truth is laid before them with authority, and they find they cannot impede its progress with argument, or by circulating lies and slanderous reports, they, rather than repent and yield obedience to its mandates, rise up in mobs and destroy the servants of God, thereby thinking to put a stop to the spread of what they would fain call delusion and false doctrine, but which is in reality the truth of heaven, the plan of salvation. But are the purposes of the Almighty thus to be frustrated by weak designing mortals? Is the plan of salvation to be prohibited from being offered to the children of men? Is truth to be trampled under foot by falsehood and error, and is the work to be annihilated by the destruction of the servants of the Lord? No, verily, no! echoes from the throne of Jehovah to the souls of those martyrs who were slain for the testimony which they bore to the children of men in every age of the world, saying, rest for a little season until your fellow servants shall be slain as ye were; yes, rest until he whose right it is to reign, break the bands of death, and unlock the prison doors, and let the captive go free, and shall by his voice say unto the righteous, come forth, and be clothed upon with immortality and eternal life, and reign on earth with your Redeemer.

He who has all power in heaven and on earth yet lives and reigns, and is able to save all that come unto him; and although Satan may rage, and the people imagine a vain thing and slay the servants of the Lord, the truth still remains, the plan of salvation is still the same, and they who are slain for the word of God and for the testimony of Jesus, are taken from this theatre of action, nearer to the throne of Jehovah, to mingle in the councils of heaven, and cry unto the Lord to avenge their blood on them that dwell on the earth, and in the morning of the first resurrection will they come forth clothed with life and immortality, and be crowned kings and priests in the presence of God.

But say some, do you mean to class those whom the world calls false prophets, impostors, and disturbers of the public peace, the founders of a new religion, the writers of a new bible, with those holy inspired men that lived on earth previous to the fourth century? I answer yes, for the best of reasons, for the servants of God in every age were men of like passions, and their principles came in contact with the religious views and prepossessed opinions of the people amongst whom they lived.

They alike received their intelligence from heaven, of the will and commandments of God to fallen man, of the destinies of nations, kingdoms, and empires, either by the voice of God, the ministrations of angels, or the revelations of the Holy Ghost; they alike, enjoyed visions and dreams, and the various blessings of the Spirit of God; and they alike have fallen victims to infuriated mobs.

And I would remark, that though Joseph and Hyrum Smith were slain by the hands of traitors and murderers, they have been instrumental in the hands of God, in the midst of bigotry, superstition, and sectarian prejudices, of bringing to light the pure principles of the gospel of Christ, and have succeeded in organizing the Church and kingdom of God on earth, with all the blessings that flow through the administrations of the Holy Priesthood; but the Lord having suffered them to be

slain, and taken from our society, a great responsibility rests upon the Church of Latter-day Saints, and especially upon those who hold the priesthood, to continue united, to lift up their voices and spare not, and cry repentance unto this generation, and labour to spread the truth to the uttermost parts of the earth; and inasmuch as they will do this, they will find the arm of Jehovah to sustain and aid them, and although our prophets are dead, truth yet lives, and God is able to raise up others upon the same principle as in former days, and fulfil his promise to Daniel that the latter day kingdom should never be destroyed or given to other people, and if the Saints are united and faithful, the work of God will roll on, and the light of truth brought forth through the instrumentality of those men, like the sunbeam, will lighten every land and clime, and the glory of God will be manifest in the salvation of the honest-hearted, while the ungodly will be prepared for the hour of the judgments of our God.

Therefore I exhort all the Saints in Britain, and especially those of the priesthood to be faithful, to practise virtue and holiness, and set a godly example before all men; be honest and true to your engagements, deal honourably in all your business transactions; put away from your midst evil speaking, wrath, envy, malice, and hypocrisy; cultivate peace and union one with another.

Let the servants of the Lord lift up their voices, and call upon the inhabitants of the earth to repent and turn to God, for the time has arrived when the church, and the principles of the same, can no longer remain in obscurity, but will be sought after by the honest in heart, and will be investigated by thousands who have not as yet heard of them.

Although the two first elders are taken from the church, the different quorums still remain organized with sufficient power to carry on the work of God, and build up his kingdom here on earth, and all that have obeyed the truth for the love of it, and endure to the end will be saved in the kingdom of God. There will be no cessation to emigration, or the building up of Zion, or completing the temple of the living God; but let every Saint act in wisdom, and do all things in righteousness, and may the peace of God, and the communion of the Holy Spirit, be and abide with you all. Amen.

I remain dear brethren, your humble servant, for Christ's sake,

REUBEN HEDLOCK.

Editorial.

WITH the lapse of time have the first feelings of surprise and horror, occasioned by the news of the murder of our beloved brethren Joseph and Hyrum Smith, in some measure subsided, and we are enabled to look around us with comparative calmness, and inquire what is the present condition of the Saints individually, and of the Church as a whole. We rejoice that our observations yield us the most abundant satisfaction. On every hand we find demonstrations of unflinching fortitude in the cause of God. The late tragedy has compelled the honest-hearted to look within themselves and contemplate their own personal standing in relation to the God of Heaven and the great work of the last days. The result of this self examination has been almost universally productive of an increase of faith, awaking up in many the hitherto dormant or hidden energies of their character, while a spirit of greater union prevails on every hand, and a determined confidence in the Lord is exhibited, that foretells the onward progress of the kingdom of God as rolling forth with unexampled energy.

Fourteen years ago beheld the church constituted of six members, who, though surrounded by enemies, and assailed by every thing that prejudice and bigotry could bring to bear against them, yet went forth endued with power from on high, conscious that they were instruments in the hands of the Lord to become the harbingers of mercy to a guilty world, and the honoured instruments in establishing the kingdom of God in the last days. But notwithstanding the opposition of enemies, the principles of truth were proclaimed abroad, the honest-hearted and the

lovers of truth heard the glad tidings of a renewed covenant, with the restoration of the authority of a holy priesthood and the blessings consequent upon the administrations of the same.

When we read the various statements of the enemies of truth, the ridicule and slander they have endeavoured to throw upon the work generally, and their declarations of the absurd and foolish nature of it, we feel almost surprised that what they profess to consider so very contemptible, should call forth such constant and unwearied efforts for its suppression. We have ourselves known a little band of Saints, in the humblest grade of life, poor, unlettered, and labouring people, meeting in obscurity in a humble cottage, yet exciting the ire and indignation of every pious divine in their locality, until every pulpit thundered forth its anathemas against the Saints, whilst Socialist and Infidels, in the same place, met by hundreds without exciting or irritating in the least these apparent defenders of the principles of righteousness.

But there is a principle by which we can account for this apparent anomaly. Many spirits are abroad in the earth, and mankind more or less are under their influence; but it is by the spirit of the Lord being imparted unto his servants that the kingdom of Satan is to be overthrown, and he knows well the fatal consequences to himself when the truth is proclaimed with authority—when men hear and obey it, and receive of that spirit whereby they discern his purposes and become enlisted in the army of the living God. On the principle of men acting under the suggestions of the Evil One only, can we account for the great energy put forth for the suppression of what they will tell you in the next breath is unworthy of notice and beneath contempt.

But to resume our contemplation of the progress of the church—a few years roll on, bringing with them increased opposition to the progress of the work, and yet we find the church numbers its thousands, when, as if Satan by one stroke would annihilate the Saints, we find more than ten thousands of them driven from their homes and the fields of their labour, by the hand of violence, many of them sealing their testimony with their blood, while those who survived endured all the miseries of a severe winter—in sickness, in sorrow, and without a home for shelter; others by the hands of ruthless mobs, more cruel than the elements, were imprisoned and maltreated, and endured untold sufferings in the cause which they have espoused; and yet the truth survived—the servants of the Lord, leaving their suffering families in the hands of him who cared for them, went forth to other lands to bear the glad tidings of salvation, and to warn the nations that the hour of God's judgments was at hand.

And now the people of other nations hear the truth, and actuated by that spirit which will bring together eventually all the chosen of the Lord, they arise, and leaving their fatherland, they assemble after the perils of their journeys by sea or land in the place appointed for the people of God, that they may learn more of the will of heaven, and be prepared for all things that shall come to pass. Here, too, we find them struggling with poverty and with sickness, yet toiling to build up a city and a temple for the living God. But the enemy of all righteousness has not ceased his opposition; many persons have found their way into the midst of the people of God, who have afterwards become the ready servants of sin, have wrought their deeds of darkness that have separated them from the church of God, and have come forth as the opposers of the truth and persecutors of the Saints, whose zeal could only be satisfied with the blood of the servants of the Lord.

And—the deed is done!—the prophet of the Most High God, together with his brother, are murdered—the spirit of revenge has drank their blood, and they sleep the martyr's sleep. But is the church annihilated by the blow? answer it ye Saints in distant lands—answer ye who have been privileged to learn wisdom from the lips of your martyred brethren, ye who have been permitted to gaze upon the blood-stained forms—Live ye still in hope? We think we hear a universal shout reverberating from east to west—a cry of energy that is prompted by the spirit of the Lord, that knows no fear, nor comprehends despair—Jehovah lives! he is our hope, the rock on which we stand.

There rest ye servants of the living God, you shall triumph for the Lord hath

spoken it—the kingdom shall be yours, for it is your Father's pleasure. In patience still endure your trials, looking unto the recompense of reward, and surely ye shall reap your reward if ye faint not.

Our latest intelligence from Nauvoo states that all is peace and quietness there, while the spirit of endurance, of fortitude, and self-mastery that has been manifested by the Saints of Nauvoo, seems to excite alarm in the minds of their enemies, for they feel assured they have to do with MEN; and there is a secret consciousness that men who could so bridle every passion for revenge under such circumstances as they have been called to pass through, can, when the hour is come, put forth that energy they now have exercised in self-restraint.

While the conduct of the Saints in Nauvoo excites the admiration of all who calmly reflect upon the circumstances, let the Saints in this land also pursue a straight-forward course, in fulfilling their several callings, in proclaiming the principles of eternal truth, which will be found as efficacious and as powerful to day as yesterday, and will prove the power of God for salvation to every one that believes and obeys.

No event that has ever yet transpired will be found to be so beneficial in its results to the well-being of the church, as the late lamentable event; and while we mourn the loss of the servants of the Lord, let us rejoice that their works do follow them, and that what they have been instrumental in planting, God will perpetuate and fully consumate for his own glory and praise.

Our own individual faithfulness here in connexion with the kingdom of God, will definitely stamp our future state, let us be watchful that no man take our crown, but by a patient endurance, and continuance in keeping the commandments of God, look forward to the day of triumph in the kingdom of our God.

We have published with pleasure the letter of elder J. Cairns in reference to the Glasgow conference, and we rejoice to say that our communications from other quarters are very encouraging; the brethren are aroused to greater energy in their labours, which is met by an increased readiness on the part of the people to hear the word of God.

We publish the address of Governor Ford to the Warsaw Committee, in order to afford consolation to those who have friends in Nauvoo, for whom undoubtedly they feel much anxiety. We trust, and from what little intelligence we have received, we feel assured that effective measures are put in operation to prevent further excesses on the part of any who may seek to disturb the peace.

We rejoice to state that our hands have been strengthened by the arrival of four brethren from America, to assist in our labours in this land. They arrived on the evening of the 21st instant; they are high priest J. A. Stratton, and elders Elisha H. Davies, J. B. Meynell, and Elijah F. Sheets.

NOTICE.

Emigration.—The very fine first class ship *Norfolk*, Captain Elliot, is appointed to sail with emigrants for New Orleans, on the 16th instant.

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THE

LATTER-DAY SAINTS'

MILLENNIAL STAR.

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HISTORY OF JOSEPH SMITH.

(*Continued from page* 53.)

Soon after the foregoing revelation was received, a woman came with great pretensions to revealing commandments, laws, and other curious matters, and as every person almost has advocates for both theory and practice, in the various notions and projects of the age, it became necessary to inquire of the Lord, when I received the following revelation, given at Kirtland, February, 1831.

A Revelation given February, 1831.

O, hearken, ye elders of my church, and give ear to the words which I shall speak unto you; for, behold, verily, I say unto you, that ye have received a commandment for a law unto my church through him whom I have appointed unto you to receive commandments and revelations from my hand. And this ye shall know assuredly, that there is none other appointed unto you to receive commandments and revelations until he be taken, if he abide in me.

But verily, verily, I say unto you, that none else shall he appointed unto this gift except it be through him; for if it be taken from him he shall not have power, except to appoint another in his stead; and this shall be a law unto you, that ye receive not the teachings of any that shall come before you as revelations or commandments: and this I give unto you that you may not be deceived, that you may know that they are not of me. For verily, I say unto you, that he that is ordained of me shall come in at the gate and be ordained, as I have told you before, to teach those revelations which you have received, and shall receive through him whom I have appointed.

And now, behold, I give unto you a commandment, that when ye are assembled togother ye shall instruct and edify each other, that ye may know how to act, and direct my church how to act upon the points of my law and commandments, which I have given; thus ye shall become instructed in the law of my church, and be sanctified by that which ye have received, and ye shall bind yourselves to act in all holiness before me, that inasmuch as ye do this, glory shall be added to the kingdom which ye have received. Inasmuch as ye do it not, it shall by taken, even that which ye have received. Purge ye out the iniquity which is among you; sanctify yourselves before me, and if ye desire the glories of the kingdom, appoint ye my servant, Joseph Smith, jun., and uphold him before me by the prayer of faith. And again, I say unto you, that if ye desire the mysteries of the kingdom, provide for him food and raiment, and whatsoever he needeth to accomplish the work wherewith I have commanded him; and if ye do it not he shall remain unto them that have received him, that I may reserve unto myself a pure people before me.

Again, I say, hearken ye elders of my church, whom I have appointed; ye are not sent forth to be taught, but to teach the children of men the things which I have put in your hands by the power of

my Spirit; and ye are to be taught from on high. Sanctify yourselves, and ye shall be endowed with power, that ye may give even as I have spoken.

Hearken ye, for behold the great day of the Lord is nigh at hand. For the day cometh that the Lord shall utter his voice out of heaven; the heavens shall shake and the earth shall tremble, and the trump of God shall sound both long and loud, and shall say to the sleeping nations, "Ye saints arise and live; ye sinners stay and sleep until I call again; wherefore, gird up your loins lest ye be found among the wicked. Lift up your voices and spare not. Call upon the nations to repent, both old and young, both bond and free, saying, prepare yourselves for the great day of the Lord; for if I, who am a man, do lift up my voice and call upon you to repent, and ye hate me, what will ye say when the day cometh, when the thunders shall utter their voices from the ends of the earth, speaking to the ears of all that live, saying, repent, and prepare for the great day of the Lord? yea, and again, when the lightnings shall streak forth from the east unto the west, and shall utter forth their voices unto all that live, and make the ears of all tingle that hear, saying these words—Repent ye, for the great day of the Lord is come!

And again, the Lord shall utter his voice out of heaven, saying, hearken, O ye nations of the earth, and hear the words of that God who made you. O, ye nations of the earth, how often would I have gathered you together as a hen gathereth her chickens under her wings, but ye would not? How oft have I called upon you by the mouth of my servants, and by the ministering of angels, and by mine own voice; and by the voice of thunderings, and by the voice of lightnings, and by the voice of tempests, and by the voice of earthquakes, and great hailstones; and by the voice of famines and pestilences of every kind, and by the great sound of a trump, and by the voice of judgment, and by the voice of mercy all the day long, and by the voice of glory and honour, and the riches of eternal life; and would have saved you with an everlasting salvation, but ye would not? Behold, the day has come, when the cup of the wrath of mine indignation is full.

Behold, verily I say unto you, that these are the words of the Lord your God; wherefore, labour ye, labour ye, in my vineyard for the last time; for the last time call upon the inhabitants of the earth, for in my own due time will I come upon the earth in judgment; and my people shall be redeemed and shall reign with me on earth; for the great Millennial, which I have spoken by the mouth of my servants, shall come; for Satan shall be bound, and when he is loosed again, he shall only reign for a little season, and then cometh the end of the earth; and he that liveth in righteousness shall be changed in the twinkling of an eye; and the earth shall pass away so as by fire; and the wicked shall go away into unquenchable fire, and their end no man knoweth on earth, nor ever shall know, until they come before me in judgment.

Hearken ye to these words; behold, I am Jesus Christ the Saviour of the world. Treasure these things up in your hearts, and let the solemnities of eternity rest upon your minds. Be sober. Keep all my commandments; even so. Amen.

The latter part of February I received the following revelation, which caused the church to appoint a conference to be held on the 6th of June ensuing. It was given at Kirtland, February, 1831, to myself and Sidney Rigdon.

Revelation to Joseph Smith, jun., and Sidney Rigdon. Given February. 1831.

Behold, thus saith the Lord unto you, my servants, it is expedient in me that the elders of my church should be called together, from the east and from the west, and from the north and the south, by letter—or some other way.

And it shall come to pass, that inasmuch as they are faithful, and exercise faith in me, I will pour out my spirit upon them in the day that they assemble themselves together. And it shall come to pass that they shall go forth into the regions round about, and preach repentance unto the people; and many shall be converted, insomuch that ye shall obtain power to organize yourselves, according to the laws of man; that your enemies may not have power over you, that you may be preserved in all things; that you may be enabled to keep my laws, that every band may be broken wherewith the enemy seeketh to destroy my people.

Behold, I say unto you, that ye must visit the poor and the needy, and administer to their relief, that they may be kept until all things may be done according to my law which ye have received. Amen.

At this age of the church many false reports, lies, and foolish stories, were published in the newspapers, and circulated in every direction, to prevent people from investigating the work or embracing the faith. A great earthquake in China, which destroyed from one to two thousand inhabitants, was burlesqued in some papers, as 'Mormonism in China.' But to the joy of the Saints who had to struggle against every thing that prejudice and wickedness could invent, I received the following revelation, at Kirtland, March 7th, 1831.

Revelation. Given March 7th, 1831.

Hearken, O ye people of my church, to whom the kingdom has been given; hearken ye, and give ear to him who laid the foundation of the earth; who made the heavens and all the hosts thereof, and by whom all things were made which live and move and have a being. And again, I say, hearken unto my voice, lest death shall overtake you; in an hour when ye think not the summer shall be past, and the harvest ended, and your souls not saved. Listen to him who is the advocate with the Father, who is pleading your cause before him, saying, Father, behold the sufferings and death of him who did no sin, in whom thou wast well pleased; behold, the blood of thy Son which was shed, the blood of him whom thou gavest that thyself might be glorified; wherefore, Father, spare these my brethren, that believe on my name, that they may come unto me and have everlasting life.

Hearken, O ye people of my church, and ye elders listen together, and hear my voice while it is called to-day, and harden not your hearts; for verily, I say unto you, that I am Alpha and Omega, the beginning and the end, the light and the life of the world; a light that shineth in darkness and the darkness comprehendeth it not; I came unto my own and my own received me not; but unto as many as received me gave I power to do many miracles, and to become the sons of God, and even unto them that believed on my name, gave I power to obtain eternal life. And even so, I have sent mine everlasting covenant into the world, to be a light to the world, and to be a standard for my people, and for the Gentiles to seek to it; and to be a messenger before my face to prepare the way before me. Wherefore come ye unto it, and with him that cometh I will reason as with men in days of old, and I will show unto you my strong reasoning; wherefore, hearken ye together, and let me show it unto you even my wisdom, the wisdom of him whom ye say is the God of Enoch and his brethren, who were seperated from the earth, and were received unto myself—a city reserved until a day of righteousness shall come—a day which was sought for by all holy men, and they found it not because of wickedness and abominations, and confessed that they were strangers and pilgrims on the earth; but obtained a promise that they should find it and see it in their flesh. Wherefore, hearken, and I will reason with you, and I will speak unto you and prophesy as unto men in days of old, and I will show it plainly as I showed it unto my disciples, as I stood before them in the flesh, and spake unto them, saying, As ye have asked of me concerning the signs of my coming, in the day when I shall come in my glory in the clouds of heaven, to fulfil the promises that I have made unto your fathers; for as ye have looked upon the long absence of your spirits from your bodies to be a bondage, I will show unto you how the day of redemption shall come, and also the restoration of the scattered Israel.

And now ye behold this temple which is in Jerusalem, which ye call the house of God, and your enemies say that this house shall never fall. But, verily, I say unto you, that desolation shall come upon this generation as a thief in the night, and this people shall be destroyed and scattered among all nations. And this temple which ye now see, shall be thrown down that there shall not be left one stone upon another. And it shall come to pass that this generation of Jews shall not pass away until every desolation which I have told you concerning them shall come to pass. Ye

say that ye know that the end of the world cometh; ye say also that ye know that the heavens and the earth shall pass away; and in this ye say truly, for so it is; but these things which I have told you, shall not pass away until all shall be fulfilled. And this I have told you concerning Jerusalem, and when that day shall come, shall a remnant be scattered among all nations, but they shall be gathered again; but they shall remain until the times of the Gentiles be fulfilled.

And in that day shall be heard of wars and rumours of wars, and the whole earth shall be in commotion, and men's hearts shall fail them, and they shall say that Christ delayeth his coming until the end of the earth. And the love of men shall wax cold, and iniquity shall abound, and when the time of the Gentiles is come in, a light shall break forth among them that sit in darkness, and it shall be the fulness of my gospel; but they receive it not, for they receive not the light, and they turn their hearts from me, because of the precepts of men; and in that generation shall the times of the Gentiles be fulfilled; and there shall be men standing in that generation, that shall not pass until they shall see an overflowing scourge; for a desolating sickness shall cover the land: but my disciples shall stand in holy places, and shall not be moved; but among the wicked, men shall lift up their voices and curse God and die. And there shall be earthquakes also in divers places, and many desolations, yet men will harden their hearts against me; and they will take up the sword one against another, and they will kill one another.

And now, when I the Lord had spoken these words unto my disciples, they were troubled; and I said unto them, be not troubled, for when all these things shall come to pass, ye may know that the promises which have been made unto you, shall be fulfilled: and when the light shall break forth, it shall be with them like unto a parable which I will show you: ye look and behold the fig-trees, and ye see them with your eyes, and ye say, when they begin to shoot forth and their leaves are yet tender, that summer is now nigh at hand: even so shall it be in that day, when they shall see all these things, then shall they know that the hour is nigh.

And it shall come to pass, that he that feareth Me shall be looking forth for the great day of the Lord to come, even for the signs of the coming of the Son of Man; and they shall see signs and wonders, for they shall be shown forth in the heavens above, and in the earth beneath; and they shall behold blood and fire, and vapours of smoke; and before the day of the Lord shall come, the sun shall be darkened, and the moon be turned into blood, and the stars fall from heaven: and the remnant shall be gathered unto this place, and then they shall look for Me, and behold I will come: and they shall see Me in the clouds of heaven, clothed with power and great glory, with the holy angels; and he that watches not for me shall be cut off.

But before the arm of the Lord shall fall, an angel shall sound his trump, and the saints that have slept shall come forth to meet me in the cloud. Wherefore if ye have slept in peace, blessed are you, for as you now behold me and know that I am, even so, shall ye come unto me and your souls shall live, and your redemption shall be perfected, and the Saints shall come forth from the four quarters of the earth.

Then shall the arm of the Lord fall upon the nations, and then shall the Lord set his foot upon this mount, and it shall cleave in twain, and the earth shall tremble and reel to and fro, and the heavens also shall shake, and the Lord shall utter his voice, and all the ends of the earth shall hear it, and the nations of the earth shall mourn, and they that have laughed shall see their folly, and calamity shall cover the mocker, and the scorner shall be consumed, and they that have watched for iniquity shall be hewn down and cast into the fire.

And then shall the Jews look upon Me and say, What are these wounds in thine hands and in thy feet? Then shall they know that I am the Lord; for I will say unto them, these wounds are the wounds with which I was wounded in the house of my friends. I am He who was lifted up. I am Jesus that was crucified. I am the Son of God. And then shall they weep because of their iniquities; then shall they lament because they persecuted their King.

And then shall the heathen nations be redeemed, and they that knew no law shall have part in the first resurrection; and it shall be tolerable for them; and Satan shall be bound that he shall have no place in the hearts of the children of men. And at that day, when I shall come in my glory, shall the parable be fulfilled, which I spake concerning the ten virgins; for they that are wise and have received the truth, and have taken the Holy Spirit for their guide, and have not been deceived, verily, I say unto you, they shall not be hewn down and cast into the fire, but shall abide the day, and the earth shall be given unto them for an inheritance; they shall multiply and wax strong, and their children shall grow up without sin unto salvation, for the Lord shall be in their midst, and his glory shall be upon them, and he will be their King and their Lawgiver.

And now, behold I say unto you, it shall not be given unto you to know any further concerning this chapter, until the New Testament be translated, and in it all these things shall be made known: wherefore I give unto you that ye may now translate it, that ye may be prepared for the things to come; for verily I say unto you, that great things await you; ye hear of wars in foreign lands, but behold, I say unto you, they are nigh, even at your doors, and not many years hence ye shall hear of wars in your own lands.

Wherefore, I the Lord have said, gather ye out from the eastern lands, assemble ye yourselves together ye elders of my church; go ye forth into the western countries, call upon the inhabitants to repent, and inasmuch as they do repent, build up churches unto me; and with one heart and with one mind, gather up your riches that ye may purchase an inheritance which shall hereafter be appointed unto you, and it shall be called the New Jerusalem, a land of peace, a city of refuge, a place of safety for the Saints of the most high God; and the glory of the Lord shall be there, and the terror of the Lord also shall be there, insomuch that the wicked will not come unto it; and it shall be called Zion.

And it shall come to pass, among the wicked, that every man that will not take his sword against his neighbour, must needs flee into Zion for safety. And there shall be gathered unto it out of every nation under heaven: and it shall be the only people that shall not be at war one with another. And it shall be said among the wicked, Let us not go up to battle against Zion, for the inhabitants of Zion are terrible.—Wherefore we cannot stand.

And it shall come to pass that the righteous shall be gathered out from among all nations, and shall come to Zion singing with songs of everlasting joy.

And now I say unto you, keep these things from going abroad unto the world, until it is expedient in me that ye may accomplish this work in the eyes of the people, and in the eyes of your enemies, that they may not know your works until ye have accomplished the thing which I have commanded you; that when they shall know it, that they may consider these things, for when the Lord shall appear he shall be terrible unto them, that fear may seize upon them, and they shall stand afar off and tremble; and all nations shall be afraid because of the terror of the Lord, and the power of his might. Even so. Amen.

EXTRACT OF A LETTER TO BISHOP PARTRIDGE,

BY J. SMITH, JUN., AND OTHERS WHILE IN PRISON.

Liberty Jail, Clay co. Mo.

We continue to offer further reflections to bishop Partridge and to the Church of Jesus Christ of Latter-day Saints, whom we love with a fervent love, and always bear them in mind in our prayers to our heavenly Father. It seems to bear heavily in our minds, that the church would do well to secure the contract of land offered them by Mr. Isaac Galland, and cultivate the friendly feelings of that gentleman, inasmuch as he shall prove himself to be a man of honour and a friend to humanity: we think his letters breath a kind and generous spirit. We suggest the idea of praying fervently for all men, particularly those who manifest any degree of sympathy for the suffering people of

God. We think that the United States surveyor, Isaac Van Allen, Esq., the attorney general, and governor Lucas of the Iowa territory, from the kindness they manifest, may be of great service to the church.

It seems to be deeply impressed upon our minds, that the Saints ought to lay hold of every opening, in order to obtain a foot-hold on the earth, and be making every preparation that lies within their power for the terrible storms that are now gathering in the heavens, with darkness, and gloominess and thick darkness, as spoken by the prophet, which cannot be now long time lingering; for there seems to be a whispering by the angels of heaven, who have been intrusted with the counsel of these matters for the last days, and who have taken counsel together, and among the affairs transacted by that honourable council, they have taken cognizance of the murder of our beloved brethren at Haun's Mill, as well as those who were martyred with D. W. Patten, and have passed some decisions peradventure in favour of the Saints; these decisions will be made known in their time.

We are desirous, that in your general conferences, every thing should be discussed with candour and propriety, lest you grieve the Holy Spirit, which should at all times be poured out upon you, when you are exercised with the principles of righteousness, and are properly affected one towards another. Be careful to remember those who are in bondage, heaviness, and deep affliction for your sake. If there are any among you who aspire after their own aggrandizement and opulence, while their brethren are groaning in poverty, and labouring under sore trials and temptations, they cannot be benefited by the intercessions of the Holy Spirit: we ought at all times to be very careful that such high mindedness never have place in our hearts, but condescend to men of low estate, and with all long suffering, bear the infirmities of the weak. There are many called but few are chosen, and why are they not chosen? Because their hearts are set upon the things of the world, and are aspiring to the honours of men; they do not learn the lesson that the rights of the priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled, only upon the principles of righteousness that they may conferred upon us, it is true; but when we undertake to cover our sins, to gratify our pride, vain ambition, or to exercise dominion or compulsion over the souls of the children of men, in any degree of unrighteousness; behold the heavens withdraw themselves, the Spirit of the Lord is grieved, then amen to the priesthood, or to the authority of that man: behold, ere he is aware, he is left to kick against the pricks, to persecute the Saints and fight against God.

We have indeed learned by sad experience, that it is the nature and disposition of almost all men, as soon as they get a little authority, as they suppose, to begin to exercise unrighteous dominion; hence many are called but few are chosen. No power or influence can, or ought to be maintained by virtue of the priesthood, only by persuasion, by long suffering, by gentleness, by meekness, and by love unfeigned; without hypocrisy, and without guile; reproving with sharpness when moved upon by the Holy Ghost, and afterwards showing forth an increase of love towards him whom thou hast reproved, lest he esteem thee to be his enemy, so that he may know, that thy faithfulness is stronger than the cords of death. Let thy soul be full of charity towards all men, and virtue guard thy thoughts unceasingly; then shall thy confidence wax strong in the presence of God, and the doctrines of the priesthood shall distil upon thy soul as the dews from heaven; thy sceptre shall be an unchanging sceptre of righteousness, the Holy Ghost shall be thy constant companion, thy dominion shall be an everlasting dominion, the ends of the earth shall inquire after thy name; fools shall have thee in derision; hell shall rage against thee, while the pure in heart, the wise, the noble, and the virtuous shall seek council, authority, and blessing, constantly from under thy hand; thy people shall never be turned against thee by the testimony of traitors, although their influence shall cast thee into trouble, and into prisons, thou shalt be had in honour, and but for a small moment, and thy voice shall be more terrible in the midst of thy enemies, than the fierce lion, because of thy righteousness; and thy God shall stand by thee forever and ever. If thou art called to pass through tribulation, if thou art in prison among false brethren, if thou art in perils among robbers, if thou are accused of all manner of false acusations, if thine enemies fall upon thee, if they tear thee from the society of thy parents, and if with a drawn sword thine enemies tear thee from the bosom of thy wife and thy offspring, while thy eldest son, although but six years of age, shall cling to thy garments, and say "My father, my father, why can't you stay with us? Oh, my father, what are the men going to do with you?" and then he shall be thrust from thee by the sword, and thou be dragged to prison, and thy enemies prowl around thee like wolves for the the blood of the lamb; and if thou shouldst be cast into the hands of murderers, and the sentence of death be passed upon thee; if thou be cast into the deep, if the bellowing surge conspire against thee, if fierce winds become thy enemies, if the heavens gather blackness, and all the elements combine to hedge up thy way, and above all, if the very jaws of hell shall gape open her mouth wide after thee, know thou my son, that all these things shall give thee experience, and shall be for thy good. The son of man has descended below them all, and art thou greater than he? Therefore hold on thy way, and the priesthood shall remain with thee, thy days are known, and thy years shall not be numbered less; fear not what man can do, for God shall be with thee forever and ever.

We would suggest the propriety of the brethren settling in such places where they may find safety, which may be found in Kirtland and Far West; it will be necessary to do so for the present, until God shall open out a more effectual door. Again we would suggest to the brethren, that their be no organization of large bodies upon common stock principles, until the Lord shall signify it in a proper manner, as it opens such a field for the avaricious, the indolent, and the corrupt hearted, to prey upon the virtuous, the industrious, and the honest. We have reason to believe that many things were introduced among the Saints, before God had signified the time, and notwithstanding the principles and the plans may have been good, yet aspiring men, who had the form of godliness, but not the substance, by their aspiring notions brought trouble both upon themselves and the Saints at large. However, the time is coming when God will signify many things which are expected, for the well being of the Saints. We would likewise suggest for your consideration, the propriety of the Saints gathering up a knowledge of all the sufferings and abuse put upon them by the people of this State, and also the loss of property, and the amount of damages which they have sustained, and also the names of all persons who have taken a part in their persecutions. Perhaps it would be well for a committee to be appointed to collect the statements and affidavits of brethren on this subject, and also to gather up the libellous publications which are about in the world, and present the whole concatenation of diabolical rascality, and nefarious and murderous impositions, before the laws of government, and to the world at large. This we think is a duty enjoined upon us by our heavenly Father, and which must be attended to before we can ask Him to come out of his hiding place; and also that the nation may be left without excuse. It is a duty we owe to our country, whose laws have been trampled on and set at nought—a duty we owe to our wives and children, who have been made to bow down with grief, sorrow, and anguish, under the most damning hand of murder, tyranny, and oppression, supported and urged on by the influence of that spirit, which has so strongly rivited the creeds of the father—who have inherited lies upon the hearts of the children, and filled the world with confusion and prejudice, which has been growing stronger and stronger, and has become a source of corruption until the earth groans under the iniquity; it is an iron yoke and a strong band. It is a duty we owe to the widow and the fatherless, whose husbands and fathers have been murdered under its iron hand, which dark and blackening deeds are enough to make hell itself shudder and stand aghast, and the hands of Satan to tremble and palsy.

These things ought, then, to be attended to with great earnestness; let no man count them as small things, for there is much that lies in futurity pertaining to the Saints, which depend on our present action. You are aware

brethren, that a very large ship is benefitted very much by a small helm in the time of a storm, by being kept workways with the wind and the waves; therefore, dearly beloved brethren, let us cheerfully do all things that is in our power, and then we may stand still and see the salvation of God.

We further caution our brethren, against the impropriety of the organization of bands or companies, by covenants, oaths, penalties, or secresies, but let the time past of our experience and sufferings by the wickedness of doctor Avard suffice, and let our covenants be that of the everlasting covenant, as it is contained in the Holy Writ, and the things which God has revealed unto us; pure friendship always becomes weakened the very moment you undertake to make it stronger by penal oaths and secrecy. Your humble servants intend from henceforth, to disapprobate every thing that is not in accordance with the fullness of the gospel of Jesus Christ, and which is not of a bold, frank, and upright nature; they will not hold their peace as in times past, when they see iniquity beginning to rear its head for fear of traitors, or the consequences that shall follow from reproving those who creep in unawares, that they may get something to destroy the flock. We believe, that from the experience of the Saints in times past, they will henceforth be always ready to obey the truth without having men's persons in admiration because of advantage; we ought to be aware of those prejudices (which are so congenial to human nature) against our neighbours, friends, and brethren of the world, who choose to differ with us in opinion and in matters of faith; our religion is between us and our God—their religion is between them and their God; there certainly is a tie to those of the same faith which is peculiar to itself, but it is without prejudice, gives full scope to the mind, and enables us to conduct ourselves with liberality towards those who are not of our faith; this principle, in our opinion, approximates the nearest to the mind of God and is God-like.

There is a duty which we, in common with all men, owe to governments, laws, and the regulations in the civil concerns of life; these guarantee to all parties and denominations of religion, equal and indefeasible rights, all alike interested; and they make our responsibilities one towards another in matters relating to temporal affairs, and the things of this life; the former principles do not destroy the latter, but bind us stronger, and make our responsibility, not only one towards another, but unto God also: hence we say, that the constitution of the United States is a glorious standard, it is founded in wisdom, it is a heavenly banner, and is to all those who are privileged with the sweets of its liberty, like the cooling shade and refreshing water of a great rock in a thirsty and weary land: it is like a great tree under whose branches men from every clime can be shielded from the burning rays of an inclement sun, we are deprived of the protection of this glorious principle, by the cruelties of those who only look to the time being for pasturage; and who forget that the Mormons, as well as the Presbyterians, and every other denomination, have equal right to partake of the fruits of the great tree of our national liberty; yet notwithstanding we see what we do, and feel the effects of the cruelty of the enemies of freedom, that fruit is no less precious and delicious to our taste; we cannot be weaned from the milk, neither can we be drawn from the breast, nor will we deny our religion because of the hand of oppression, but we will hold on until death. We say that God is true, that the constitution of the United States is true, that the Bible is true, the Book of Mormon is true, that Christ is true, that the ministering of angels is true; and "we know we have a house not made with hands, eternal in the heavens, whose builder and maker is God," a consolation which our oppressors cannot feel, when fortune or fate may lay its hand on them as it has on us. We ask; what is man? Remember, brethren, that time and chance happeneth to all men.

We subscribe ourselves your sincere friends and brethren in the bonds of the everlasting gospel, and prisoners of Jesus Christ.

JOSEPH SMITH, Jun.
HYRUM SMITH.
LYMAN WIGHT.
CALEB BALDWIN.
ALEXANDER M'RAE.

LAST MOVE OF THE GOVERNOR.

We lay before our readers the following *last move of Governor Ford* towards the mobbers of Warsaw. In the main, the language of this document is strong, pointed, and to the purpose, and the public peace requires it. The blood-stained soil of Hancock county needs the acid of double fortified—strong—law to purify it, and should a reward of one or two thousand dollars a-head be offered for those assassins and "appealers to arms"—who have disgraced the state and nation in murdering Generals Joseph and Hyrum Smith, and would, if they had means enough, *exterminate* the Latter-day Saints—might show seven or eight hundred millions of people on the globe, that there are a few honest officers of government in the western states left, who will magnify the law, and bring murderers to punishment. *'God knows,' we have no apology to make for murder and mobbing*, but we go for peace and amity.

TO THE PEOPLE OF WARSAW IN HANCOCK COUNTY.

I am continually informed of your preparations and threats to renew the war, and exterminate the Mormons. One would suppose that you ought to rest satisfied with what you have already done. The Mormon leaders, if they ever resisted the law, have submitted to its authority. They have surrendered the public arms; and appeared to be ready to do anything required, to make atonement for whatever wrong may have been done. Since the assassination of their two principle leaders, under circumstances well calculated to inflame their passions, and drive them to excesses for the purposes of revenge, they have been entirely peaceful and submissive; and have patiently awaited the slow operation of the laws to redress the wrongs of which they complained. There has been no retaliation; no revenge; and for anything I can ascertain, there will be none. Those of your people, who are charged with being the most hostile to them, have lived, if they knew it, in perfect security from illegal violence. I am anxious for a pacification of your difficulties. You cannot drive out, or exterminate the Mormons. Such an effort would be madness, and would not be permitted by the people of the state. You cannot be sustained in it, either by force or law. You are blinding yourselves to your weakness, and keeping up an agitation which must fail of the purpose intended, and recoil with terrible energy upon your own heads. I exhort you to reconsider your infatuated resolutions. Try your Mormon neighbours again, and if you cannot dwell together in amity, you may at least refrain from injuring each other. From the moderation of the Mormons, under what they conceive to be the deepest injury, you might well hope that if they ever entertained designs inconsistent with your liberty and happiness, that those designs have been abandoned. They are also interested in preserving the peace.—It is not natural to suppose that they, any more than yourselves, wish to live in continual alarm. They hope for quiet, and will be peaceful and submissive in order to enjoy it. But you are continually driving them to desperation by an insane course of threatening and hostility, and depriving yourselves of peace, by the same means used to disquiet them.

If I have said any thing severe in this address, I pray you attribute it to my deep conviction that your course is improper and unwarrantable. Such is the opinion of the people at large in the state, and all over the country. From being right in the first instance, you have put yourselves in the wrong, and there are none who sustain you. As men of sense you are bound to see, if you will open your eyes, that you cannot effect your purposes. Nevertheless you are still training and drilling, and keeping together, and threatening a renewal of the war. I have said to you often that you cannot succeed; by this time you ought to see it yourselves. What can your small force do against two thousand armed men, entrenched in a city, and defending themselves, their wives, and their children? Besides if you are the aggressors, I am determined that all the power of the state, shall be used to prevent your success. I can never agree that a set of infatuated and infuriated men shall barbarously attack a peaceful

people, who have submitted to all the demands of the law; and when they had full power to do so, refrained from inflicting vengeance upon their enemies. You may count on my most determined opposition—upon the opposition of the law, and upon that of every peaceful, law-abiding citizen of the country. This is not spoken in anger. God knows, I would do you no injury unless compelled to do so to sustain the laws. But mob violence must be put down. It is threatening the whole country with anarchy and ruin. It is menacing our fair form of government, and destroying the confidence of the patriot, in the institutions of his country.

I have been informed that the Mormons about Lima and Macedonia, have been warned to leave the settlements.—They have a right to remain and enjoy their property. As long as they are good citizens, they shall not be molested, and the sooner those misguided persons withdraw their warning and retrace their steps, the better it will be for them.

THOMAS FORD.

July, 25, 1844.

CONFERENCE MINUTES.

According to previous announcement, a meeting of the different branches in the Liverpool Conference met in the Music Hall, on Sunday, the 8th of September.

The meeting being opened at half-past ten o'clock, A.M., by singing and prayer, elder Hedlock was chosen to preside, and elder Cantwell appointed to act as Clerk.

Elder Hedlock gave some excellent teachings relative to the motives that should actuate the Saints in assembling together, and especially on Conference occasions—that we should seek, at all times, to be under the influence of the Spirit of God, and labour to do all things with an eye single to his glory. He stated that he had entertained the most friendly feelings towards them, and had much longed to meet them in conference. He had not left his native land for their gold or their silver, but that he might be instrumental in spreading the word of the Lord. Conference meetings were of great utility, when conducted by the directions of the Spirit of God; and as the kingdom of God was a kingdom of order and not of confusion, we should be so simple-minded as to lay aside every party feeling, if we cherished any, and come together to do the best we can for the furtherance of the cause of truth.

The Liverpool branch was then stated to contain 399 members, 3 high priests, 23 elders, 24 priests, 11 teachers, and 4 deacons, 35 baptized since the general conference, and 14 received by letter.

Elder McGuffie stated that the Saints were rejoicing in the principles of truth, which were unknown to them before their connexion with the Church of Christ.

The ISLE OF MAN was represented by elder John Muncaster, as containing 118 members, 5 elders, 10 priests, 4 teachers, and 4 deacons; baptized 5 since last conference. The Saints were rejoicing in the principles of truth, and in the gifts of the Spirit which characterized the Church of Christ in these last days. The priesthood were united, and were labouring to spread abroad the truth, though the inhabitants were very callous, and had been distinguished for their hostility to the truth.

NORTH WALES, represented by elder Robert Martin, contained 75 members, 3 elders, 6 priests, 3 teachers; baptized since the general conference, 6. The members of this region were scattered over a great extent of country, about forty miles. The prospects were better at present than at any former period. The Saints were rejoicing in the gifts of the Spirit of God, and especially in the gift of healing. The priesthood were very united at present, and the love of the Saints consequently increasing. He felt certain, that had they some assistance from Liverpool, it would be productive of much good.

WARRINGTON and NEWTON, represented by elder Evans, was stated to contain 21 members, 1 elder, 1 priest, 1 teacher, and 1 deacon.

ST. HELENS, represented by elder Frodsham: contains 13 members, 1 elder, 1 priest. The few Saints that were there, were still rejoicing in the gifts and blessings of the Spirit of God; and though the work was so low in their midst, they were not cast down, and would rejoice much in the visit of strangers from Liverpool, to assist them.

Total, 626 members, including officers.

The afternoon service being opened by singing and prayer, by elder Amos Fielding, the Sacrament of the Lord's Supper was then attended to: after which,

Elder Hedlock said, he arose to address them under peculiar circumstances: he felt as if unable to perform the duty that devolved upon him, and he realized the situation in which he stood, and felt the necessity of the assistance of the Spirit of the Lord, on the present occasion. It was a matter of no small moment to preside over a meeting like the present, inasmuch as in many men there are many minds, and it was impossible to please every one; he, therefore, felt his own weakness, and, had he his own desires, he would gladly give up the responsibility, and let others do the duty; but, placed as he was, he was determined to do his duty in the fear of God and not of man. He held in his hand a letter from elder G. Mitchelson, for their consideration, stating his desire to withdraw from the Church, which would cause considerable feeling in the hearts of his Saints, and had done so in his own. He had no hard feelings on the present occasion, but rather those of pity. There was but one course for him to pursue, which was to act according to the principles of righteousness. He then read the letter, which, he stated, would, no doubt, call for an explanation of the faith of the Church of the Latter-day Saints, respecting people withdrawing from the Church. It requires authorized servants to administer the ordinances of the house of the Lord to persons entering the kingdom. They must be ordained before they can officiate. What, then, does baptism do for us, when received at the hands of a legal authority? Why, as many as are baptized unto Christ have put on Christ. Then, I understand it makes them one in Christ Jesus. It is also for the remission of sins—for, except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God. Taking this view of the subject, we come to the conclusion, that we cannot administer to ourselves, but require the services of the servants of the Lord. Then, let us extend this principle a little further—all must come in by the door, rich and poor, high and low, must submit to the same means, and come in by the same way. Then, can members assume the authority without authority? By no means. A man must be ordained to an office, in order to have the authority of it. Any man that is ordained to an office, and fulfils it, will find the spirit of his office flowing through him. But, suppose we receive a gift, and spurn it, who, then, is to receive it?—It must revert back to them who gave it. Supposing an individual receives an office, and then resigns it, it still requires an action on our parts. The apostles had the power to bind and to lose, and their proceedings were ratified in heaven. He had no party feelings towards any present, but felt to love them alike, and was determined to do all things according to the will of God: he would call upon the Saints to reflect upon this subject, and to act in the fear of God; for a spirit of faction was not the Spirit of God.

Elder Amos Fielding then rose, and moved that the request of brother Mitchelson be accepted, and that he be cut off from the Church.

The motion being seconded by elder Thomas Ward, it was carried unanimously.

Elder Hedlock then rose, and said, I have another duty to perform: here is a conference without a head, without a presiding officer. There are a many here, who, undoubtedly, are qualified to act in this office, but what appointment can I make that shall please you all? I have but one course to pursue, and call upon you to consider my proposal, which I believe to be best calculated to promote the well-being of the Conference generally. I, therefore, nominate high priest J. A. Stratton, to preside over this conference.

The motion being seconded by elder Thomas Ward, and a sufficient time being allowed for any remarks to be made, it was carried without opposition.

Elder Hedlock then rose and said, we are here all equal, and what object can we have as servants of the Lord, but to promote the well-being of all. I have another nomination to make, relative to a presiding elder over the Liverpool branch. I have looked at the situation of my brethren in the priesthood, and I have looked for the good of the church: I, therefore, nominate elder Thomas Wilson, to fulfil

the duties of this office, who, I believe, will fill it with dignity, and whose time will permit him to attend punctually to the duties of his office.

The motion being seconded by elder Stratton, and time being allowed for remarks, it was carried without opposition.

Elder Hedlock having remarked on the murder of our beloved brethren, Joseph and Hyrum Smith, said, he feared not any consequences that might result from it: he knew the kingdom of God was organized, and though the Saints be slain in one place, the principles of truth will be promulgated in another, until the Lord had accomplished the great purposes he had in view.

The business of the conference then closed.

We have also received the Minutes of a Conference, held at Chalford, on Monday, August, the 19th, at which elder Webb presided; brother J. Grabb, acting as clerk, when the branches of Chalford, Tetbury, Avening, Carn, and Kingswood were represented, comprising, in the whole, 116 members, 3 elders, 9 priests, 4 teachers, and 3 deacons. Total increase since Whit-Monday, 29.

The meeting was attended with a very good feeling, and while the death of our beloved prophet and patriarch was not forgotten, the Saints, generally, manifested an increase of faith in the work, and a determination to be faithful unto the end.

Conference Minutes have also been received from Edinburgh, where a Conference was held on the 8th of September, comprising eight branches, and including 428 members, 13 elders, 17 priests, 8 teachers, and 3 deacons. Increase since their last conference, 98.

Returns have also been received from Leicester of a Conference held there, on the 28th of August, comprising 140 members, 4 elders, 12 priests, 2 teachers, and 3 deacons; 46 baptized since last conference.

On the 22nd of September, a Conference was held in Clitheroe, and was attended by elder Thomas Ward, and elder Sheets, late from America, when returns were made from the different branches, comprising 302 members, 15 elders, 21 priests, 17 teachers, and 4 deacons.

The meetings were very numerously attended, and a very good feeling was manifested throughout the day. We feel it our duty to make honourable mention of the Saints in this Conference, for having liberally responded by pecuniary help to the appeal made at the General Conference, on behalf of the Presidency in England, may God bless them for it, is our prayer, in the name of Jesus Christ. Amen.

TO ELDER REUBEN HEDLOCK, PRESIDING ELDER OF THE CHURCH OF JESUS CHRIST, IN ENGLAND, AND THE SAINTS IN THE BRITISH EMPIRE.

Nauvoo, Illinois U. S., July 9th, 1844.

Beloved Brethren,

As our brother, elder James Parsons, is about to leave for England, we embrace this, as the first opportunity, to communicate to you one of the most signal events which has ever transpired in the history of the church. It has been declared by all the former prophets and apostles, that God had reserved unto himself a peculiar people for the last days, who would not only be zealous in good works, but who should be purified as gold in the furnace seven times, and who would have to endure through faith and patience, in all long-suffering, in meekness, forbearance, love, and every God-like virtue, unto the end, as good soldiers, and meet all the scoff and scorn, derision, chiding, buffeting and persecution a wicked world could heap upon them, and even death itself, not counting their lives dear unto themselves, that they might obtain their inheritance in that kingdom of their heavenly father, which Jesus, their elder brother, had gone to prepare for them.

It is in this period of time that we are permitted to live. It is at the dawning

of that day of days, in which our Heavenly Father is about to usher in that glorious period, when times and seasons shall be changed and earth renewed; when after rumours and commotions, turmoils, strife, confusion, blood and slaughter, the sword shall be beaten into ploughshares, and peace and truth triumphantly prevail over all the footstool of Jehovah. The day of these events has dawned, although to human view a cloud has overspread the horizon.

You are acquainted with the general history of the church to which we belong; from our lips and from our pens you have learned its rise and progress; you have heard of the persecution of the Saints in Missouri, and their expulsion from thence, together with their kind reception by the citizens of Illinois, where we have been located for the last four years. For some months past we have been troubled with the wicked proceedings of certain apostates in our midst, who have striven to overthrow the church, and produce trouble and anguish in the mind of every virtuous being; but their designs have been frustrated by wise and judicious management on the part of the prophet and the Saints.

These apostates, reckless of all consequences, made a deadly thrust at our overthrow. Leaving the city suddenly, and afterwards by themselves or agents, fired their own buildings, doubtless thinking they would charge it upon the Saints, and by that means excite a mob in the surrounding country, who would fall upon and burn the city; but in this they were disappointed—our vigilant police discovered and extinguished the flames. Their next course was to arrest the prophet, the patriarch, and others, by legal process and false pretence, and take them to Carthage, the county seat, for investigation; but they gave themselves up to the requisition of the law, on the pledge of Governor Ford, that they should be protected from all personal violence, and went voluntarily to Carthage, without even the attendance of the officer. Considerable excitement prevailed in the neighbourhood, to allay which they voluntarily gave bonds for their appearance at the next session of the circuit court. Their voluntary and noble conduct should have satisfied every mind; but certain individuals of the basest sort, swore out a writ for treason against the prophet Joseph, and the patriarch Hyrum Smith, and they were thrust into jail—*without trial, without examination, without any legal course or procedure*, on the 25th of June, where they remained till next day, when they were brought before the magistrate, that a day might be set for their examination They were immediately remanded to prison, where they remained until the 27th, when but few of their friends were permitted to see them. Between five and six o'clock that day, a company of 150 or 200 armed, disguised, and painted men, rushed upon the guard who was set to watch the prison door, overpowered them, rushed up stairs into the entry adjoining the room where Joseph and Hyrum Smith were, and John Taylor and Willard Richards sitting with them to keep them company. As soon as the mob arrived at the head of the stairs, they fired through the door and shot Hyrum in the face, who fell instantly, exclaiming, "I am a dead man." The mob instantly forced open the door with the points of the bayonets, and recommenced an indiscriminate discharge of fire arms upon all in the room.—Mr. Taylor, in attempting to leap from the window, was shot, and fell back in the chamber. Joseph, in attempting to leap from the same window, was shot and fell on the outside about twenty feet descent. The mob gathered instantly round him and again shot him.

Joseph and Hyrum received each four balls, and were killed instantly. Elder John Taylor received four balls in his left wrist and left leg, is doing well and is likely to recover. Dr. Richards was marked on his left ear and cheek—otherwise remained unarmed. The whole scene occupied only two or three minutes, when

the mob fled rapidly towards Warsaw.—The bodies of the murdered men were removed to Nauvoo on the 28th, and buried on the 29th. This event has caused the deepest mourning among the Saints, but they have not attempted to avenge the outrage.

The Governor has promised that the whole treacherous proceedings shall be investigated according to law, and the Saints have agreed to leave it with him and with God, to avenge their wrongs in this matter. There has been considerable excitement in the surrounding country, which is now in a great measure allayed.

The action of the Saints has been of the most pacific kind, remembering that God has said vengeance is mine, I will repay.

For further particulars we refer you to the statements of Messrs. Reid and Woods, and other statements in the *Nauvoo Neighbor*, which we send with this.—And now, beloved brethren, we say to you all, as we say to the Saints here, be still and know that God reigns. This is one of those fiery trials, that is to try the Saints of the last days. These servants of God have gone to heaven by fire, the fire of an ungodly mob. Like the prophets of ancient days, they lived as long as the world would receive them; and this is one furnace in which the Saints were to be tried:—to have their leaders cut off from their midst, and not be permitted to avenge their blood. God has said vengeance is mine; I have not called mine elders to fight their battles, I will fight their battles for them; and we know assuredly that he will do it in his own due time, and we have only to wait in patience and prayer the fulfilment of the promise.

This event is one of the most foul and damnable that ever disgraced the earth—having no parallel in time. Innocent men imprisoned without law, without justice, and murdered in cold blood in the enlightened nineteenth century, in an enlightened country, in open day light! It will call down the wrath and indignation of all nations upon the perpetrators of the horrid deed, and will prove the truth of the saying, "the blood of martyrs is the seed of the church." They died for the word of God, and the testimony of Jesus Christ.

God has not left his church without witnesses: as in former days, so shall it be in the latter days. When one falls, another will rise to occupy a similar station. Our Heavenly Father has always had a leader to his people, and always will have; and the gates of hell can never prevail against the chosen of heaven.

The murder of Joseph will not stop the work: it will not stop the Temple: it will not stop the gathering: it will not stop the honest in heart from believing the truth and obeying it; but it is a proof of the revelations we have received from heaven through him. He has sealed his testimony with his blood. He was willing to die; and desired only to live for the sake of the brethren.

Two better men than Joseph and Hyrum Smith never lived. Two better men, God never made. The memorial of their godly lives is embalmed—printed with indelible ink in the memory of every honest heart who knew their upright walk and conversation. But they are taken away by the hands of assassins, and of the foolish things of the earth; God will raise up others to comfort and lead his people, and not one item of his word can fail. Jerusalem must be rebuilt, and Zion must be redeemed; the earth be cleansed from blood by fire; Jesus return unto his own, and all who shall continue faithful unto the end, shall rest in everlasting peace and blessedness.

We alone, of the Quorum of the Twelve Apostles, are here at this time to write to you; the remaining ten are in the eastern states preaching the gospel, and we expect them soon to return; and, as soon as God will, we will write you again.

Proceed onward with all your labours, as though nothing had happened, only preach Joseph martyred for his religion, instead of living, and God will pour out his Spirit upon you, and hasten his work from this time.

Believe not every spirit, but try the spirits: believe not every report; for every false rumour that men and demons can invent, is set afloat to gull the world. What we have told you by letter and papers is true; but time will not permit to tell you every particular now.

Be humble, prayerful, watchful, and let not the adversary get any advantage of any of you, and may the choicest blessings of Israel's God rest upon you, and abide with you, that you may endure faithful in all tribulation and affliction, and be prepared to be gathered into Mount Zion, and enter into celestial glory, is the earnest prayer of your brethren in the new and everlasting covenant. Amen.

WILLARD RICHARDS.
JOHN TAYLOR.

P.S.—We would have said, that while Joseph was on his way to Carthage, and on the prairie, he said to friends around him. "I am going like a lamb to the slaughter, but my mind is calm as the summer's morning. I have a conscience void of offence towards God and towards all men." Joseph also said to his friends "I am going voluntarily to give myself up, and it shall be said of me, that I *was murdered in cold blood.*"

Editorial.

JUST previous to our STAR going to press, we have the pleasure to announce the arrival of elder James Parsons, from the city of Nauvoo. He has come on a mission to England, and has brought news of the state of affairs in the land of Joseph. From his statement, and later intelligence received by the steamers, we are glad to find that all things are quiet and peaceable at Nauvoo. That elder John Taylor was recovering from the effects of his wounds, and could walk about and would speedily resume his editorial labours.

At the request of elder Hedlock we have this month published a letter from our late president and others, when on a former occasion they were in captivity and chains. Its intrinsic value will speak for itself, and on future occasions it may be followed by other relics of the teachings of our lamented brother.

The address to elder Hedlock and the Saints in the British Islands, we have received by the hand of elder Parsons, and are glad of the present occasion to lay it before our readers.

It will be a consolation to the faithful Saints to learn that our intelligence, both domestic and foreign, is very satisfactory with regard to the progress of the work of the Lord; that while a few have given way to their fears, and have withdrawn from our society, multitudes have become more firmly established in the faith, and many are led to inquire into those principles which the Lord has been pleased to reveal in these last days; and many anticipate that the great work of the last days may be dated from the deaths of our beloved prophet and patriarch.

We feel to make a few remarks for the benefit of the honest-hearted and faithful in the kingdom of God. Apprehensions have been entertained by some, that in consequence of the death of our beloved prophet, some vital portion of the priesthood on earth, that would nullify the remainder, was lost to the church. We can, with the utmost confidence, assure the Saints it is not so. It is true he was the

first president of the first quorum of the church, and by the hands of cruel murderers he has passed into eternity, but he has not lost the priesthood conferred upon him, neither will he lose it while his councillors, as far as we have been able to learn, have become councillors to the quorum of the twelve apostles who now preside over the church.

The great consummating work of salvation in the last days, has much more to do with eternal things than perhaps we are generally aware of, and our beloved brother is only called from his labours here to a higher field of action. They who continue faithful will find that the ministrations of our beloved brother are not yet ended. Indeed, we would make one remark, that the priesthood, whether the less or the higher, will continue in eternity with him upon whom it is conferred for WEAL or WOE—a reflection which to the wise may prove of infinite value.

EMIGRATION.—The fine ship *Norfolk*, Captain Elliot, sailed from this port on the 19th September, under very favourable circumstances, at a quarter past three P.M., having on board about 143 souls put on by us. We rejoice to see so practical an illustration of the faith of the Saints being unshaken by the late tragical events in the west, and that the Saints are not living according to the precepts of men, but the word of the Lord.

Any anxious to emigrate about the 12th instant, can have an opportunity of doing so, by making early application.

Early in January next we expect to charter a ship, and should be glad to receive notice as soon as possible of all who intend to go at that time.

ACROSTIC.

Just as thy spirit could have wish'd to pass:
Over the wicked thou hast triumphed now,
Soaring to mingle with the martyr'd dead.
Even thy voice shall swell the cry of those
Praying for vengeance on earth's fatal race—
"How long, O Lord, 'ere this, thy will be done."

NOTICE.

HYMN BOOKS.—The present edition being entirely out of print, we have the pleasure to announce to the Saints, that we have a new edition in the press, which will be forwarded and completed with the greatest possible dispatch.

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THE

LATTER-DAY SAINTS'

MILLENNIAL STAR.

No. 6. NOVEMBER, 1844. VOL. V.

HISTORY OF JOSEPH SMITH.

(*Continued from page 69.*)

THE next day after the above was received, I also received the following revelation relative to the gifts of the Holy Ghost, given at Kirtland, March 8th, 1831.

Revelation given March, 1831.

Hearken, O ye people of my church, for verily I say unto you, that these things were spoken unto you for your profit and learning; but notwithstanding those things which are written, it always has been given to the elders of my church, from the beginning, and ever shall be, to conduct all meetings as they are directed and guided by the Holy Spirit: nevertheless ye are commanded never to cast any one out from your public meetings, which are held before the world; ye are also commanded not to cast any one who belongeth to the church out of your sacrament meetings: nevertheless, if any have trespassed, let them not partake until they make reconciliation.

And again, I say unto you, ye shall not cast any one out of your sacrament meetings, who is earnestly seeking the kingdom: I speak this concerning those who are not of the church.

And again, I say unto you, concerning your confirmation meetings, that if there be any that is not of the church, that is earnestly seeking after the kingdom, ye shall not cast them out; but ye are commanded in all things to ask of God, who giveth liberally, and that which the spirit testifies unto you, even so I would that ye should do in all holiness of heart, walking uprightly before me, considering the end of your salvation, doing all things with prayer and thanksgiving, that ye may not be seduced by evil spirits, or doctrines of devils, or the commandments of men, for some are of men and others of devils.

Wherefore, beware lest ye are deceived! and that ye may not be deceived, seek ye earnestly the best gifts, always remembering for what they are given; for verily I say unto you, they are given for the benefit of those who love me and keep all my commandments, and him that seeketh so to do, that all may be benefitted, that seeketh or that asketh of me, that asketh and not for a sign, that he may consume it upon his lusts.

And again, verily I say unto you, I would that ye should always remember, and always retain in your minds what those gifts are that are given unto the church, for all have not every gift given unto them: for there are many gifts, and to every man is given a gift by the spirit of God: to some is given one, and to some is given another, that all may be profited thereby; to some it is given by the Holy Ghost to know that Christ is the Son of God, and that he was crucified for the sins of the world; to others it is given to believe on their words, that they might also have eternal life, if they continue faithful.

And again, to some it is given by the Holy Ghost, to know the differences of administration, as it will be pleasing

unto the same Lord, according as the Lord will, suiting his mercies according to the condition of the children of men And again, it is given by the Holy Ghost to some to know the diversities of operations, whether it be of God that the manifestations of the Spirit may be given to every man to profit withal.

And again, verily I say unto you, to some it is given by the spirit of God, the word of wisdom; to another it is given the word of knowledge, that all may be taught to be wise and have knowledge. And again, to some it is given to have faith to be healed, and to others it is given to have faith to heal. And again, to some it is given the working of miracles, and to others it is given to prophecy, and to others the discerning of spirits. And again, it is given to some to speak with tongues, and to another it is given the interpretation of tongues, and all these gifts cometh from God, for the benefit of the children of God. And unto the bishop of the church and unto such as God shall appoint and ordain to watch over the church, and to be elders unto the church, are to have it given unto them to discern all those gifts, lest there shall be any of you professing and yet be not of God.

And it shall come to pass that he that asketh in spirit shall receive in spirit; that unto some it may be given to have all those gifts, that there may be a head, in order that every member may be profited thereby: he that asketh in the spirit, asketh according to the will of God, wherefore it is done even as he asketh.

And again, I say unto you, all things must be done in the name of Christ, whatsoever you do in the spirit: and ye must give thanks unto God in the spirit for whatsoever blessing ye are blessed with: and ye must practice virtue and holiness before me continually. Even so: Amen.

The same day that I received the foregoing revelation, I received the following, setting apart John Whitmer as an historian, inasmuch as he was faithful. Given at Kirtland, March 8th, 1831.

Revelation to Joseph Smith jun., and John Whitmer. Given March, 1831.

Behold, it is expedient in me that my servant, John, should write and keep a regular history, and assist you, my servant Joseph, in transcribing all things which shall be given you, until he is called to further duties. Again, verily I say unto you, that he can also lift up his voice in meetings, whenever it shall be expedient.

And again, I say unto you, that it shall be appointed unto him to keep the church record and history continually, for Oliver Cowdery I have appointed to another office. Wherefore it shall be given him, inasmuch as he is faithful, by the Comforter, to write these things. Even so: Amen.

Upon inquiry how the brethren should act in regard to purchasing lands to settle upon, and where they should finally make a permanent location, I received the following revelation, given at Kirtland, March, 1831.

Revelation given March, 1831.

It is necessary that ye should remain for the present time in your places of abode, as it shall be suitable to your circumstances; and inasmuch as ye have lands, ye shall impart to the eastern brethren; and inasmuch as ye have not lands, let them buy for the present time in those regions round about, as seemeth good, for it must needs be necessary that they have places to reside at.

It must needs be necessary, that ye save all the money that ye can, and that ye obtain all that ye can in righteousness, that in time ye may be enabled to purchase lands for an inheritance, even the city. The place is not yet to be revealed, but after your brethren come from the east, there are to be certain men appointed, and to them it shall be given to know the place, for to them it shall be revealed; and they shall be appointed to purchase the lands, and to make a commencement, to lay the foundation of the city; and then ye shall begin to be gathered with your families, every man according to his family, according to his circumstances, and as is appointed to him by the presidency and the bishop of the church, according to the laws and commandments which ye have received, and which ye shall hereafter receive. Even so: Amen.

About this time came Lemon Copley, one of the sect called Shaking Quakers, and embraced the fulness of the everlasting gospel, apparently honest hearted, but still retained ideas that the Shakers were right in some particulars of their faith; and in order to have more perfect understanding on the subject, I inquired of the Lord and received the following revelation.

Revelation to Sidney Rigdon, Parley P. Pratt, and Lemon Copely. Given March, 1831.

Hearken unto my word my servants Sidney, and Parley, and Lemon, for behold, verily I say unto you, that I give unto you a commandment, that you shall go and preach my gospel, which ye have received, even as ye have received it, unto the Shakers. Behold, I say unto you, that they desire to know the truth in part, but not all, for they are not right before me, and must needs repent: wherefore I send you my servants, Sidney and Parley, to preach the gospel unto them; and my servant Lemon shall be ordained unto this work, that he may reason with them, not according to that which he has received of them, but according to that which shall be taught him by you, my servants, and by so doing I will bless him, otherwise he shall not prosper: thus saith the Lord, for I am God, and have sent mine only begotten Son into the world, for the redemption of the world, and have decreed that he that receiveth him shall be saved, and he that receiveth him not, shall be damned.

And they have done unto the Son of man even as they listed; and he has taken his power on the right hand of his glory, and now reigneth in the heavens, and will reign till he descends on the earth to put all enemies under his feet, which time is nigh at hand, I the Lord God have spoken it, but the hour and the day no man knoweth, neither the angels in heaven, nor shall they know until he comes; wherefore I will that all men shall repent, for all are under sin, except them which I have reserved unto myself, holy men that ye know not of; wherefore I say unto you, that I have sent unto you mine everlasting covenant, even that which was from the beginning, and that which I have promised I have so fulfilled, and the nations of the earth shall bow to it; and, if not of themselves, they shall come down, for that which is now exalted of itself, shall be laid low of power; wherefore I give unto you a commandment, that ye go among this people, and say unto them, like unto mine apostle of old, whose name was Peter: Believe on the name of the Lord Jesus, who was on the earth, and is to come, the beginning and the end; repent and be baptized in the name of Jesus Christ, according to the holy commandment, for the remission of sins; and whoso doeth this, shall receive the gift of the Holy Ghost, by the laying on of the hands of the elders of this church.

And again, I say unto you, that whoso forbiddeth to marry, is not ordained of God, for marriage is ordained of God unto man; wherefore it is lawful that he should have one wife, and they twain shall be one flesh, and all this that the earth might answer the end of its creation, and that it might be filled with the measure of man, according to his creation before the world was made. And whoso forbiddeth to abstain from meats, that man should not eat the same, is not ordained of God: for behold the beasts of the field, and the fowls of the air, and that which cometh of the earth, is ordained for the use of man, for food, and for raiment, and that he might have in abundance; but it is not given that one man should possess that which is above another, wherefore the world lieth in sin, and woe be unto man that sheddeth blood, or that wasteth flesh, and hath no need.

And again, verily I say unto you, that the Son of Man cometh not in the form of a woman, neither of a man travelling on the earth; wherefore be not deceived, but continue in steadfastness, looking forth for the heavens to be shaken; and the earth to tremble, and to reel to and fro as a drunken man; and for the valleys to be exalted; and for the mountains to be made low; and for the rough places to become smooth: and all this when the angel shall sound his trumpet.

But before the great day of the Lord shall come, Jacob shall flourish in the wilderness; and the Lamanites shall blossom as the rose; Zion shall flourish upon the hills, and rejoice upon the mountains, and shall be assembled together unto the place which I have appointed. Behold, I say unto you, go forth as I have commanded you; repent

of all your sins; ask and ye shall receive; knock and it shall be opened unto you; behold I will go before you, and be your rearward; and I will be in your midst, and you shall not be confounded; behold, I am Jesus Christ, and I come quickly. Even so: Amen.

During the month of April, I continued to translate the scriptures as time would allow. In May, a number of elders being present, and not understanding the different spirits abroad in the land, I inquired, and received from the Lord the following revelation.

A revelation given May, 1831.

Hearken, O ye elders of my church, and give ear to the voice of the living God, and attend to the words of wisdom which shall be given unto you, according as ye have asked and are agreed as touching the church, and the spirits which have gone abroad in the earth. Behold, verily I say unto you, that there are many spirits which are false spirits, which have gone forth in the earth, deceiving the world; and also Satan hath sought to deceive you, that he might overthrow you.

Behold, I, the Lord, have looked upon you, and have seen abominations in the church that profess my name; but blessed are they who are faithful and endure, whether in life or in death, for they shall inherit eternal life. But woe unto them that are deceivers and hypocrites, for thus saith the Lord, I will bring them to judgment.

Behold, verily I say unto you, there are hypocrites among you, and have deceived some, which has given the adversary power, but, behold, such shall be reclaimed; but the hypocrites shall be detected and be cut off, either in life or in death, even as I will, and woe unto them who are cut off from my church, for the same are overcome of the world; wherefore, let every man beware lest he do that which is not in truth and righteousness before me.

And now, come, saith the Lord by the spirit, unto the elders of his church, and let us reason together that ye may understand, let us reason even as a man reasoneth one with another, face to face; now when a man reasoneth, he is understood of man, because he reasoneth as a man; even so will I, the Lord, reason with you that you may understand; wherefore, I, the Lord, asketh you this question, unto what were ye ordained? To preach my gospel by the Spirit, even the Comforter, which was sent forth to teach the truth; and then received ye spirits which ye could not understand, and received them to be of God, and in this are ye justified. Behold, ye shall answer this question yourselves; nevertheless, I will be merciful unto you; he that is weak among you hereafter shall be made strong.

Verily, I say unto you, he that is ordained of me and sent forth to preach the word of truth by the Comforter, in the spirit of truth, doth he preach it by the spirit of truth, or some other way? and, if it be by some other way, it be not of God; therefore, why is it that ye cannot understand and know that he that receiveth the word by the spirit of truth, receiveth it as it is preached by the spirit of truth?

Wherefore, he that preacheth, and he that receiveth, understandeth one another, and both are edified and rejoice together; and that which doth not edify, is not of God, and is darkness; that which is of God is light, and he that receiveth light and continueth in God, receiveth more light, and that light groweth brighter and brighter, until the perfect day. And again, verily I say unto you, and I say it that you may know the truth, that you may chase darkness from among you, for he that is ordained of God and sent forth, the same is appointed to be the greatest, notwithstanding he is least, and the servant of all; wherefore, he is possessor of all things, for all things are subject unto him, both in heaven and on the earth, the life and the light, the spirit and the power, sent forth by the will of the Father, through Jesus Christ; but no man is possessor of all things except he is purified and cleansed from all sin, ye shall ask whatsoever ye will in the name of Jesus, and it shall be done; but know this, it shall be given you what you shall ask, and as ye are appointed to the head, the spirits shall be subject unto you.

Wherefore it shall come to pass, that if you behold a spirit manifested that you cannot understand, and you receive not that spirit, ye shall ask of the Father in the name of Jesus, and if he give not unto you that spirit, that you may know that it is not of God; and it shall be given unto you power over that spirit, and you shall proclaim against that spirit, with a loud voice, that it is not of God; not with railing accusation, that ye be not overcome; neither with boasting, nor rejoicing, lest you be seized therewith; he that receiveth of God, let him account it of God, and let him rejoice that he is accounted of God worthy to receive, and by giving heed and doing these things which ye have received, and which ye shall hereafter receive; and the kingdom is given you of the Father, and power to overcome all things, which is not ordained of him; and behold, verily I say unto you, blessed are you who are now hearing these words of mine from the mouth of my servant, for your sins are forgiven you.

Let my servant Joseph Wakefield, in whom I am well pleased, and my servant Parley P. Pratt, go forth among the churches, and strengthen them by the word of exhortation; and also my servant John Corrill, or as many of my servants as are ordained unto this office, and let them labour in the vineyard; and let no man hinder them of doing that which I have appointed unto them; wherefore, in this thing my servant, Edward Partridge, is not justified; nevertheless, let him repent, and he shall be forgiven. Behold, ye are little children, and ye cannot bear all things now; ye must grow in grace and in the knowledge of the truth. Fear not, little children, for you are mine, and I have overcome the world, and you are of them that my Father hath given me; and none of them that my Father hath given me shall be lost; and the Father and I are one, I am in the Father and the Father in me; and, inasmuch as ye have received me, ye are in me, and I in you; wherefore, I am in your midst, and I am the good Shepherd, (and the stone of Israel; he that buildeth upon this rock shall never fall.) And the day cometh that you shall hear my voice and see me, and know that I am. Watch, therefore, that ye may be ready. Even so: Amen.

NAUVOO CONFERENCE MINUTES.

From the Times and Seasons.

At two o'clock, p.m., Patriarch Hyrum Smith arrived at the stand, and said he wanted to speak something about the Temple. We want 200,000 shingles, as we shall resume the work on the Temple immediately; all who have not paid their tithing, come on and do it. We want provisions, money, boards, planks, and any thing that is good; we don't want any more old guns or watches. I thought some time ago I would get up a small subscription, so that the sisters might do something. In consequence of some misunderstanding, it has not gone on as at first; it is a matter of my own, I do not ask it as a tithing, I give a privilege for any one to pay a cent a week, or fifty cents a year. I want it by next fall to buy nails and glass. It is difficult to get money, I know that a small subscription will bring in more than a large one—the poor can help in this way. I take the responsibility upon myself, and call upon the sisters; I call again until I get about 1,000 dollars, it only requires 2,000 subscribers. I have sent this subscription to England, and the branches; I am not to be dictated to by any one, except the prophet and God; I want you to pay in your subscriptions to me, and it shall always be said boldly by me—the sisters bought the glass in that house—and their names shall be written in the book of the law of the Lord. It is not a tax but a free will offering to procure something which shall ever be a monument of your works. No member of the Female Relief Society got it up; I am the man that did it; they ought not to infringe upon it; I am not a member of the Female Relief Society; I am one of the committee of the Lord's House. I wish to accomplish something; I wish all the the Saints to have an opportunity to do something; I want the poor to have a chance with the purse of five dollars. The widow's two mites, were more in the eyes of the Lord than the purse of the rich: and the poor woman shall have a seat in the house of God, she who pays her two mites as much as the rich; because it

is all they have. I wish all to have a place in that house; I intend to stimulate the brethren; I want to get the roof on this season; I want to get the windows in, in the winter, so that we may be able to dedicate the house of the Lord by this time next year, if nothing more than one room; I will call upon the brethren to do something.

I cannot make a comparison between the house of God and any thing now in existence. Great things are to grow out of that house; there is a great and and mighty power to grow out of it; there is an endowment. Knowledge is power, we want knowledge; we have frequently difficulties with persons who profess to be Latter-day Saints; when the sacrament will be administered in the Lord's house, it will do away with a great deal of difficulty that is now in existence. If we can have a privilege and confess our faults unto God and one another every Sabbath day, it will do away with these. You, poor sisters, shall have a seat in that house; I will stand on the top of the pulpit and proclaim to all what the sisters have done; when you offer up your sacraments every Sabbath, you will feel well a whole week; you will get a great portion of the Spirit of God, enough to last you a week, and you will increase. We are now depived of the privilege of giving the necessary instruction—hence we want a house. All the money shall be laid out for what you design it; it shan't be paid for anything else. I am one of the committee; the committee tell me the quarry is blockaded, it is filled with the rock; the stone cutters are wanting work; come on with your teams as soon as conference is over. It is not necessary for me to tell who will come and do it; I will prophesy that you will do it. There is not one in the city but what will do right if they know it; only one or two exceptions, and they are not worth notice; God will take care of them, and if he don't the devil will. I described them once and you will always know them while you see them, they will keep hopping till they hop out of town. Some are tree toads who climb the trees and are continually croaking.

We are now the most noble people on the face of the globe, and we have no occasion to fear tad-poles We are designated by the all-seeing eye, designated to do good; not to stoop to any low thing. We are apt to suffer prejudice to get into our hearts on hearing reports, we never should allow it; never should pass our judgment until we hear both sides. I will tell you a Dutch anecdote: a certain Dutchman had a cause brought before him and heard one side, and he gave in his decision, 'by sure you got the case;' and when the other party brought their witnesses, he said again, 'by sure and you have got the case too.' If you hear of any one high in authority, that he is rather inclined to apostacy, don't let prejudice arise, but pray for him; God may feel after him and he may return; never speak reproachfully or disrespectfully, he is in the hand of God, I am one of those peace-makers who take a stand above these little things. It has been intimated we should have investigations this conference. Do you think I would trouble this conference with it? If I have a difficulty with a man I will go and settle it, let them settle their difficulties; there is not a man who has had a difficulty, who would trouble this congregation about it; we ask no favours, we can settle it ourselves; don't think any thing about persons who are on the eve of apostacy, God is able to take care of them. Let God judge, do your duty, and let men alone.

I wish to speak about Messrs. Law's steam-mill, there has been a great deal of bickering about it. The mill has been a great benefit to the city, no matter how much fault found; it has been the means of building up the city, it has brought in thousands who would not have come here; but as they saw that the Mormons had not got horns, they came, and have got good by it. People would rather come than starve. The Messrs. Laws have sunk their capital, and done a great deal of good; it is out of character to cast any aspersions on the Messrs. Laws. When we come to investigate the conspiracy, it is that rascal Jackson who presumed upon them; he supposed he could lead them into any manner of iniquity. I do not believe that the Messrs. Laws would do any thing to injure me or any man's life. The men gave affidavit that Jackson said they would go into it tooth and nail! I will not believe they will do it, if Jackson swore it upon a stack of Bibles as big as Mount Etna. I make these observations for the purpose of putting down prejudice. If

I was as full of the devil as an egg is full of meat, and you undertook to oppress men you could not drive me, neither if I was full of the Spirit of God. Never undertake to destroy men because they do some evil thing, it is natural for a man to be led and not driven; put down iniquity by good works; many men speak without any contemplation, but when they have a little contemplation it would not have been spoken. We ought to be careful what we say, and take the example of Jesus, cast over the mantle of charity and try to cover their faults. We are made to enlighten and not to darken one another; save men but not destroy men; do unto others what you would have them do unto you. It is well enough to root out conspiracy, do not fear, but if you are in the right track, having God to guide you, he will save you, for God will save you if he has to destroy the wicked so as by fire.

I want to put down all false influence; all that brother Joseph said, was all right; but it was said by the rascal Jackson. If I thought I should be saved, and any in the congregation be lost, I should not be happy; for this purpose Jesus effected a resurrection; our Saviour is competent to save all from death and hell; I can prove it out of the revelations: I would not serve a God that had not all wisdom and all power. The reason why I feel so good is because I have a big soul, there are men with small bodies who have got souls like Enoch; we have gathered out all the big souls from the ends of the earth: the gospel picks out all the big souls, out of all creation; and we will get all the big souls out of all the nations, and we shall have the largest city in the world. It works just like a God. We will gather out all the big souls out of every nation: as soon as the gospel catches hold of a big soul it brings them all right up to Zion. There is a thing called an eye star, the gospel is similar; then will we have a people big enough to be saved. Popery could not write what Enoch preached; he told the people the Spirit of God took him up into a high mountain, showed him the distress of the people; the destruction of the world, and he said his heart swelled wide as eternity; but Popery could not receive any thing as large as that. Every society are just like them; God Almighty has made men's souls according to the society which he lives in, with very few exceptions, and when men come to live with the Mormons, their souls swell as if they were going to stride the planets, as I stride the Republic of America. I can believe that man can go from planet to planet, a man gets so high in the mansions above.

A certain good sister came to my house and she was troubled because she heard so many big things; she thought it weakened her faith. I told her she had too much faith; she believed too much; I will tell you how you may know whether the thing is true or not. When any come to you with a lie, you feel troubled: God will trouble you and will not approbate you in such belief; you had better get some antidote to get rid of it. Humble yourself before God, and ask him for his spirit, and pray to him to judge it for you. It is better not to have so much faith, than to have so much as to believe all the lies. Before this conference closes I want to get all the elders together. I shall make a proclamation; I want to take the line and axe, and hew you, and make you as straight as possible; I will make you as straight as a stretched line. Every elder that goes from Nauvoo to preach the gospel, if he preach any thing else we will silence him through the public print: I want the elders to meet and to understand, and if they teach any thing but the pure truth we will call them home.

The president having arrived, the choir sung a hymn. Elder A. Lyman offered prayer.

The President then arose and called the attention of the congregation upon the subjects which were contemplated in the fore part of the conference. As the wind blows very hard, it will be hardly possible for me to make you all hear unless there is profound attention. It is of the greatest importance, and the most solemn of any that can occupy our attention, and that is the subject of the dead; on the decease of our brother Follett, who was crushed to death in a well, I have been requested to speak by his friends and relatives, and inasmuch as there are a great many in this congregation who live in this city as well as elsewhere, and who have lost friends, I feel disposed to speak on the subject in general, and offer you my ideas so far as I have ability, and so far as I shall be inspired by the Holy Spirit to

dwell on this subject. I want your prayers and faith, the instruction of Almighty God and the gift of the Holy Ghost, that I may set forth things that are true, that can easily be comprehended, and shall carry the testimony to your hearts. Pray that the Lord may strengthen my lungs, stay the winds and let the prayers of the saints to heaven appear that it may enter into the ear of the Lord of Sabaoth; for the effectual prayers of righteous men availeth much, and I verily believe that your prayers shall be heard before I enter into the investigation fully of the subject that is lying before me. Before entering fully into the investigation I wish to pave the way: I will make a few preliminaries in order that you may understand the subject when I come to it. I do not calculate to please your ears with superfluity of words, or oratory, or with much learning: but I calculate to edify you with the simple truths from heaven. In the first place I wish to go back to the beginning of creation; there is the starting point, in order to be fully acquainted with the mind, purposes, decrees, &c., of the great Eloheim, that sits in yonder heavens, it is necessary for us to have an understanding of God himself in the beginning. If we start aright, it is easy to go right all the time; but if we start wrong, it is a hard matter to get right. There are very few beings in the world who understand rightly the character of God. They do not comprehend any thing, that which is past or that which is to come; and consequently, but little above the brute beast. If a man learns nothing more than to eat, drink, sleep, and does not comprehend any of the designs of God, the beast comprehends the same thing; it eats, drinks, sleeps, knows nothing more; yet knows as much as we, unless WE are able to comprehend by the inspiration of Almighty God. I want to go back to the beginning, and so lift your minds to a more lofty sphere, a more exalted understanding; than what the human mind generally understands. I want to ask this congregation, every man, woman, and child to answer the question in their own heart, what kind of a being is God? Ask yourselves. I again repeat the question, what kind of a being is God? Does any man or woman know? have any of you seen him, heard him, communed with him? Here is the question that will peradventure from this time henceforth, occupy your attention. The Apostle says, this is eternal life, to know God and Jesus Christ, whom he has sent. If any man enquire what kind of a being is God, if he will search diligently his own heart, if the declaration of the apostle be true, he will realize that he has not eternal life, there can be eternal life on no other principle. My first object is to find out the character of the only wise and true God, and if I should be the man to comprehend God and explain or convey the principles to your hearts so that the spirit seal it upon you, let every man and woman henceforth put their hand on their mouth and never say any thing against the man of God again; but if I fail, it becomes my duty to renounce all my pretensions to revelations, inspirations, &c., and if all are pretensions, they will all be as bad off as I am at any rate. There is not a man but would breathe out an anathema, if they knew I was a false prophet, and some one would feel authorised to take away my life. If any man is authorised to take away my life, who says I am a false teacher, then upon the same principle am I authorised to take away the life of every false teacher, and where would be the end of blood, and who would not be the sufferer. But no man is authorised to take away life in consequence of their religion, which all laws and governments ought to tolerate, right or wrong. If I show, verily, that I have the truth of God and show that ninety-nine out of a hundred are false teachers, while they pretend to hold the keys of God, and to kill them because they are false teachers, it would deluge the whole world with blood. I want you all to know God, to be familiar with him; and if I can bring you to him, all persecutions against me will cease—you will know that I am his servant, for I speak as one having authority. What sort of a being was God in the beginning? Open your ears and hear all ye ends of the earth, for I am going to prove it to you by the Bible, and I am going to tell you the designs of God to the human race, and why he interferes with the affairs of man.

First, God himself, who sits enthroned in yonder heavens, is a man like unto one of yourselves, that is the great secret. If the vail was rent to day, and the great God, who holds this world in its orbit, and upholds all things by his power, if you were to see him to-day, you would see him in all the person, image, and very form as a man; for Adam was created in the very fashion and image of God. Adam received instruction, walked, talked, and conversed with him, as one man talks and communes with another.

In order to understand the subject of the dead, for the consolation of those who mourn for the loss of their friends, it is necessary they should understand the character and being of God, for I am going to tell you how God came to be God.—We have imagined that God was God from all eternity. These are incomprehensible ideas to some, but they are the simple and first principles of the gospel, to know for a certainty the character of God, that we may converse with him as one man with another, and that God himself, the father of us all, dwelt on an earth the same as Jesus Christ himself did, and I will show it from the Bible. I wish I had the trump of an archangel, I could tell the story in such a manner that persecution would cease for ever. What did Jesus say (mark it elder Rigdon)? Jesus said, as the Father hath power in himself, even so hath the Son power. To do what? Why what the Father did. That answer is obvious. In a manner to lay down his body and take it up again. Jesus, what are you going to do? To lay down my life, as my Father did and take it up again. If you do not believe it, you do not believe the Bible. The scriptures say it, and I defy all the learning and wisdom—all the combined powers of earth and hell together, to refute it. Here, then, is eternal life, to know the only wise and true God. You have got to learn how to be gods yourselves—to be kings and priests to God, the same as all gods have done: by going from a small degree to another, from grace to grace, from exaltation to exaltation, until you are able to sit in glory as doth those who sit enthroned in everlasting power; and I want you to know, that God, in the last days, while certain individuals are proclaiming his name, is not trifling with you or me—it is the first principle of consolation. How consoling to the mourner, when they are called to part with a husband, wife, father, mother, child, or dear relative, to know that although the earthly tabernacle shall be dissolved, that they shall rise in immortal glory, not to sorrow, suffer, or die any more, but they shall be heirs of God and joint heirs of Jesus Christ. What is it?—To inherit the same glory, the same power, and the same exaltation, until you ascend the throne of eternal power the same as those who are gone before. What did Jesus do? why, I do the things I saw my Father do when worlds came rolling into existence. I saw my Father work out his kingdom with fear and trembling, and I must do the same; and when I get my kingdom I shall present it to my Father, so that he obtains kingdom upon kingdom, and it will exalt his glory, so that Jesus treads in his tracks to inherit what God did before. It is plain beyond disputation, and you thus learn some of the first principles of the gospel, about which so much hath been said. When you climb a ladder, you must begin at the bottom and go on until you learn the last principle; it will be a great while before you have learned the last. It is not all to be comprehended in this world; it is a great thing to learn salvation beyond the grave. I suppose I am not allowed to go into an investigation of any thing that is not contained in the Bible, and I think there are so many wise men here who would put me to death for treason, so I shall turn commentator to-day, I shall comment on the very first Hebrew word in the Bible; I will make a comment on the very first sentence of the history of creation in the Bible—*Berosheit*. I want to analyse the word—*baith*, in, by, through, in, and every thing else. *Rosh*, the head; *Sheit*, grammatical termination. When the inspired man wrote it, he did not put the *baith* there. A man, a Jew without any authority, thought it too bad to begin to talk about the *head*. It read first, 'The head one of the Gods brought forth the Gods,' that is the true meaning of the words. *Baurau*, signifies to bring forth. If you do not believe it, you do not believe the learned man of God. No man can learn you more than what I have told you. Thus the head God brought forth the Gods in the grand council. I will simplify it in the English language. Oh, ye lawyers! ye doctors! who have persecuted me; I want to let ye know that the Holy Ghost knows something as well as you do. The head God called together the Gods, and sat in grand council. The grand counsellers sat in yonder heavens, and contemplated the creation of the worlds that were created at that time. When I say

doctors and lawyers, I mean the doctors and lawyers of the scripture. I have done so hitherto, to let the lawyers flutter and every body laugh at them. Some learned doctors might take a notion to say, the scriptures say thus and so, and are not to be altered, and I am going to show you an error. I have an old book of the New Testament in the Hebrew, Latin, German and Greek. I have been reading the German and find it to be the most correct, and it corresponds nearest to the revelations I have given for the last fourteen years. It tells about Jachoboy the son of Zebedee; it means Jacob; in the English New Testament it is James. Now if Jacob had the keys, you might talk about James through all eternity, and never get the keys. In the 21st verse of the 4th chapter of Matthew, it gives the word Jacob instead of James. How can we escape the damnation of hell except God reveal to us; men bind us with chains; Latin says Jachabod, means Jacob; Hebrew says it means Jacob; Greek says Jacob; German says Jacob. I thank God I have got this book, and thank him more for the gift of the Holy Ghost. I have got the oldest book in the world, but I have got the oldest book in my heart. I have all the four testaments; come here ye learned men, and read if you can. I should not have introduced this testimony were it not to back up the word *Rosh*, the head Father of the Gods. I should not have brought it up only to show that I am right. When we begin to learn in this way, we begin to learn the only true God, and what kind of being we have got to worship. When we know how to come to him, he begins to unfold the heavens to us and tell us all about it. When we are ready to come to him he is ready to come to us. Now I ask all the learned men who hear me, why the learned men who are preaching salvation say, that God created the heavens and the earth out of nothing, and the reason is they are unlearned; they account it blasphemy to contradict the idea, they will call you a fool. I know more than all the world put together, and the Holy Ghost within me comprehends more than all the world, and I will associate with it. The word create came from the word *baurau;* it does not mean so: it means, to organize; the same as a man would organize a ship. Hence we infer, that God had materials to organize the world out of chaos; chaotic matter, which is element, and in which dwells all the glory. Element had an existence from the time he had. The pure principles of element are principles that never can be destroyed. They may be organized and re-organized, but not destroyed.

I have another subject to dwell upon, and it is impossible for me to say much, but I shall just touch upon them; for time will not permit me to say all, so I must come to the resurrection of the dead, the soul, the mind of man, the immortal spirit. All men say God created it in the beginning. The very idea lessens man in my estimation; I do not believe the doctrine—I know better. Hear it all ye ends of the world, for God has told me so. I will make a man appear a fool before I get through, if you don't believe it. I am going to tell of things more noble—we say that God himself is a self-existing God; who told you so? it is correct enough; but how did you get it into your heads? Who told you that man did not exist in like manner upon the same principles? (refers to the old Bible,) how does it read in the Hebrew? It don't say so in the Hebrew, it says God made man out of the earth, and put into him Adam's spirit, and so became a living body.

The mind of man is as immortal as God himself. I know that my testimony is true, hence, when I talk to these mourners; what have they lost, they are only separated from their bodies for a short season; their spirits existed co-equal with God, and they now exist in a place where they converse together the same as we do on the earth. Is it logic to say that a spirit is immortal, and yet have a beginning? Because if a spirit have a beginning it will have an end: good logic. I want to reason more on the spirit of man, for I am dwelling on the body of man, on the subject of the dead. I take my ring from my finger and liken it unto the mind of man, the immortal spirit, because it has no beginning. Suppose you cut it in two; but as the Lord lives there would be an end. All the fools, learned and wise men, from the beginning of the creation, who say that man had a beginning, proves that he must have an end, and then the doctrine of annihilation would be true. But, if I am right, I might with boldness proclaim from the house-tops,

that God never did have power to create the spirit of man at all. God himself could not create himself: intelligence exists upon a self-existent principle, it is a spirit from age to age, and there is no creation about it. All the spirits that God ever sent into the world are susceptible of enlargement. The first principles of man are self-existent with God: that God himself finds himself in the midst of spirits and glory, because he was greater, and because he saw proper to institute laws, whereby the rest could have a privilege to advance like himself, that they might have one glory upon another, in all that knowledge, power, and glory, &c., in order to save the world of spirits. I know that when I tell you these words of eternal life, that are given to me, I know you taste it and I know you believe it, You say honey is sweet and so do I. I can also taste the spirit of eternal life; I know it is good, and when I tell you of these things, that were given me by inspiration of the Holy Spirit, you are bound to receive it as sweet, and I rejoice more and more.

I want to talk more of the relation of man to God. I will open your eyes in relation to your dead; all things whatsoever God of his infinite wisdom has seen proper to reveal to us, while we are dwelling in mortality, in regard to our mortal bodies, are revealed to us in the abstract, and independent of affinity of this mortal tabernacle; but are revealed to us as if we had no bodies at all, and those revelations which will save our dead will save our bodies; and God reveals them to us in view of no eternal dissolution of the body; hence the responsibility, the awful responsibility, that rests upon us in relation to our dead: for all the spirits who have not obeyed the gospel in the flesh, must either obey the gospel or be damned. Solemn thought, dreadful thought. Is there nothing to be done; no salvation for our fathers and friends who have died and not obeyed the decrees of the Son of Man? Would to God that I had forty days and nights to tell you all, I would let you know that I am not a fallen prophet. What kind of characters are those who can be saved although their bodies are decaying in the grave? When his commandments teach us, it is in view of eternity. The greatest responsibility in this world that God has laid upon us, is to seek after our dead. The apostle says, they without us cannot be made perfect. Now I will speak of them:—I say to you Paul, you cannot be perfect without us: it is necessary that those who are gone before, and those who come after us should have salvation in common with us, and thus hath God made it obligatory to man. Hence God said he should send Elijah, &c.; I have a declaration to make as to the provisions which God hath made to suit the conditions of man; made from before the foundation of the world. What has Jesus said? All sins and all blasphemies, every transgression, except one, that man can be guilty of, there is a salvation for him either in this world, or the world to come. Hence God hath made a provision, that every spirit in the eternal world can be ferretted out and saved, unless he has committed that unpardonable sin, which can not be remitted to him. That God has wrought out a salvation for all men, unless they have committed a certain sin. Every man who has got a friend in the eternal world can save him unless he has committed the unpardonable sin, and so you can see how far you can be a saviour. A man can not commit the unpardonable sin after the dissolution of the body, and there is a way possible for escape. Knowledge saves a man, and in the world of spirits a man cannot be exalted but by knowledge; so long as a man will not give heed to the commandments, he must abide without salvation. A man is his own tormenter, and is his own condemner: hence the saying, they shall go into the lake that burns with fire and brimstone. The torment of the mind of man is as exquisite as a lake burning with fire and brimstone—so is the torment of man. I know the scriptures; I understand them. I said no man can commit the unpardonable sin after the dissolution of the body, but they must do it in this world: hence the salvation of Jesus Christ was wrought out for all men in order to triumph over the devil: for if it did not catch him in one place, it would in another, for he stood up as a Saviour.

The contention in heaven was, Jesus said there would be certain souls that would not be saved, and the devil said he could save them all; the grand council gave in for Jesus Christ, so the devil rebelled against God and fell, and all who put up their heads for him. All sins shall be forgiven except the sin against the Holy

Ghost; after a man has sinned against the Holy Ghost there is no repentance for him; he has got to say that the sun does not shine, while he sees it; he has got to deny Jesus Christ when the heavens were open to him, and from that time they begin to be enemies, like many of the apostates of the church of Jesus Christ of Latter-day Saints. When a man begins to be an enemy, he hunts me. They seek to kill me; they thirst for my blood; they never cease. He has the same spirit that they had who crucified the Lord of Life, the same spirit that sins against the Holy Ghost. You cannot bring them to repentance. Awful is the consequence. I advise all of you to be careful what you do, you may by and by find out that you have been deceived. Stay yourselves, do not give way. You may find out that some one has laid a snare for you. Be cautious; await! when you find a spirit that wants bloodshed, *murder*, the same is not of God, but is of the devil. Out of the abundance of the heart man speaketh. The man that tells you words of life, is the man that can save you. I warn you against all evil characters, who sin against the Holy Ghost, for there is no redemption for them in this world, or in the world to come.

I can enter into the mysteries, I can enter largely into the eternal worlds: for Jesus said, in my father's house there are many mansions, &c. There is one glory of the sun, another glory of the moon, and another glory of the stars, &c. We have reason to have the greatest hope and consolations for our dead, for we have aided them in the first principles; for we have seen them walk in our midst, and seen them sink asleep in the arms of Jesus. And hence is the glory of the sun. You mourners have occasion to rejoice; (speaking of the death of elder King Follett,) for your husband is gone to wait until the resurrection; and your expectations and hope are far above what man can conceive, for why has God revealed it to us? I am authorised to say, by the authority of the Holy Ghost, that you have no occasion to fear, for he is gone to the home of the just. Don't mourn; don't weep. I know it by the testimony of the Holy Ghost that is within me. Rejoice, O Israel! your friends shall triumph gloriously, while their murderers shall welter for ages. I say this for the benefit of strangers, I have a father, brothers, and friends who are gone to a world of spirits. They are only absent for a moment; they are in the spirit, and when we depart we shall hail our mothers, fathers, friends, and all whom we love. There will be no fear of mobs, &c., but all will be an eternity of felicity. Mothers, you shall have your children, for they shall have eternal life; for their debt is paid, there is no damnation awaits them, for they are in the spirit. As the child dies, so shall it rise from the dead and shall be forever living in the learning of God, it shall be the child, the same as it was before it died out of your arms. Children dwell and exercise power in the same form as they laid them down. The baptism of water, without the baptism of fire and the Holy Ghost attending it, is of no use: they are necessary. He must be born of water and the spirit in order to get into the kingdom of God.

In the German, the text bears me out the same as the revelations which I have given for the last fourteen years. I have the testimony to put in their teeth; my testimony has been true all the time. You will find it in the declaration of John the Baptist, (reads from the German,) John says, I baptize you with water, but, when Jesus comes, who has the power, he shall administer the baptism of fire, and the Holy Ghost. Great God! where is now all the sectarian world? and, if this testimony is true, they are all damned as clearly as anathema can do it. I know the text is true. I call upon all you Germans, who know that it is true, to say aye, (loud shouts of aye.) Alexander Campbell, how are you going to save them with water alone? for John said his baptism was nothing without the baptism of Jesus Christ. There is one God, one Father, one Jesus, one hope of our calling, one baptism—all these three baptisms only make one. I have the truth, and am at the defiance of the world to contradict me, if they can. I have now preached a little Latin, a little Hebrew, Greek, and German, and I have fulfilled all. The Germans know that I read the German correct.

Hear it all ye ends of the earth—all ye sinners repent! repent! turn to God, for your religion wont save you, and you will be damned; I do not say how long; but those who sin against the Holy Ghost cannot be forgiven in this world, or in the world to come; they shall die the second death; as they concoct scenes of bloodshed in this world, so they shall rise to that resurrection, which is as the lake of fire and brimstone: some shall rise to the everlasting burning of God, and some shall rise to the damnation of their own filthiness—as exquisite as the lake of fire and brimstone.

I have intended my remarks to all, both rich and poor, bond and free, great and small. I have no enmity against any man. I love you all. I am your best friend, and if persons miss their mark, it is their own fault. If I reprove a man, and he hates me, he is a fool, for I love all men, especially these my brethren and sisters. I rejoice in hearing the testimony of my aged friends. You never know my heart; no man knows my history; I cannot tell it. I shall never undertake it; if I had not experienced what I have, I should not have known it myself. I never did harm any man since I have been born in the world. My voice is always for peace, I cannot lie down until all my work is finished. I never think any evil, nor any thing to the harm of my fellow man. When I am called at the trump of the archangel, and weighed in the balance, you will all know me then. I add no more. God bless you all. Amen.

The choir sung a hymn at half-past five o'clock, and dismissed with a benediction.

AN EPISTLE OF THE TWELVE.

To the Church of Jesus Christ of Latter Day Saints, in Nauvoo and all the world. Greeting.

Beloved Brethren,

Forasmuch as the Saints have been called to suffer deep affliction and persecution, and also to mourn the loss of our beloved Prophet, and also our Patriarch, who have suffered a cruel martyrdom for the testimony of Jesus, having voluntarily yielded themselves to cruel murderers who had sworn to take their lives, and thus, like good shepherds, have laid down their lives for the sheep, therefore it becomes necessary for us to address you at this time on several important subjects.

You are now without a prophet present with you in the flesh to guide you; but you are not without apostles, who hold the keys of power, to seal on earth that which shall be sealed in heaven, and to preside over all the affairs of the church in all the world; being still under the direction of the same God, and being dictated by the same spirit, having the same manifestations of the Holy Ghost to dictate all the affairs of the church in all the world, to build up the kingdom upon the foundation that the prophet Joseph has laid, who still holds the keys of this last dispensation, and will hold them to all eternity, as a king and priest unto the most high God, ministering in heaven, on earth, or among the spirits of the departed dead, as seemeth good to him who sent him.

Let no man presume for a moment that his place will be filled by another; for, *remember he stands in his own place*, and always will; and the Twelve Apostles of this dispensation stand in their own place, and always will, both in time and in eternity, to minister, preside, and regulate the affairs of the whole church.

How vain are the imaginations of the children of men, to presume for a moment that the slaughter of one, two, or a hundred of the leaders of this church could destroy an organization, so perfect in itself, and so harmoniously arranged that it will stand while one member of it is left alive upon the earth. Brethren, be not alarmed, for if the Twelve should be taken away, still there are powers and offices in existence which will bear the kingdom of God triumphantly victorious in all the world. This church may have prophets many, and apostles many, but they are all to stand in due time in their proper organization, under the direction of those who hold the keys.

On the subject of the gathering, let it be distinctly understood that the City of Nauvoo, and the Temple of our Lord, are to continue to be built up according to the pattern which has been commenced, and which has progressed with such rapidity thus far.

The city must be built up and supported by the gathering of those who have capital, and are willing to lay it out for the erection of every branch of industry and manufacture, which is necessary for the employment and support of the poor, or of those who depend wholly on their labour; while farmers, who have capital, must come on and purchase farms in the adjoining coun-

try, and improve and cultivate the same. In this way all may enjoy plenty, and our infant city may grow and flourish, and be strengthened an hundred fold; and, unless this is done, it is impossible for the gathering to progress, because those who have no other dependence cannot live together without industry and employment.

Therefore, let capitalists hasten here, and they may be assured we have nerves, sinews, fingers, skill and ingenuity sufficient in our midst to carry on the necessary branches of industry.

The Temple must be completed by a regular system of tithing, according to the commandments of the Lord, which he has given as a law unto this church, by the mouth of his servant Joseph.

Therefore, as soon as the Twelve have proceeded to a full and complete organization of the branches abroad, let every member proceed immediately to tithe himself or herself, a tenth of all their property and money, and pay it into the hands of the Twelve, or into the hands of such Bishops as have been, or shall be appointed by them to receive the same, for the building of the Temple or the support of the priesthood, according to the scriptures, and the revelations of God; and then let them continue to pay in a tenth of their income from that time forth, for this is a law unto this church as much binding on their conscience as any other law or ordinance. And let this law or ordinance be henceforth taught to all who present themselves for admission into this church, that they may know the sacrifice and tithing which the Lord requires, and perform it; or else not curse the church with a mock membership as many have done heretofore. This will furnish a steady public fund for all sacred purposes, and save the leaders from constant debt and embarrassment, and the members can then employ the remainder of their capital in every branch of enterprise, industry, and charity, as seemeth them good, only holding themselves in readiness to be advised in such manner as shall be for the good of themselves and the whole society; and thus all things can move in harmony, and for the general benefit and satisfaction of all concerned.

The United States and adjoining provinces will be immediately organized by the Twelve into proper districts, in a similar manner as they have already done in England and Scotland, and high priests will be appointed over each district, to preside over the same, and to call quarterly conferences for the regulation and representation of the branches included in the same, and for the furtherance of the gospel; and also to take measures for a yearly representation in a general conference. This will save the trouble and confusion of the running to and fro of elders; detect false doctrine and false teachers, and make every elder abroad accountable to the conference in which they may happen to labour.—Bishops will also be appointed in the larger branches, to attend to the management of the temporal funds, such as tithings, and funds for the poor, according to the revelations of God, and to be judges in Israel.

The gospel in its fulness and purity, must now roll forth through every neighbourhood of this wide-spread country, and to all the world; and millions will awake to its truths and obey its precepts; and the kingdoms of this world will become the kingdoms of our Lord and of his Christ.

As rulers and people have taken counsel together against the Lord; and against his anointed, and have murdered him who would have reformed and saved the nation, it is not wisdom for the Saints to have any thing to do with politics, voting, or president-making, at present. None of the candidates who are now before the public for that high office, have manifested any disposition or intention to redress wrong or restore right, liberty or law; and, therefore, woe unto him who gives countenance to corruption, or partakes of murder, robbery, or other cruel deeds. Let us then stand aloof from all their corrupt men and measures, and wait, at least, till a man is found, who, if elected, will carry out the enlarged principles, universal freedom, and equal rights and protection, expressed in the views of our beloved prophet and martyr, General Joseph Smith.

We do not, however, offer this political advice as binding on the conscience of others; we are perfectly willing that every member of this church should use their own freedom in all political matters; but we give it as our own rule of action, and for the benefit of those who may choose to profit by it.

Now, dear brethren, to conclude our present communication, we would exhort you in the name of the Lord Jesus Christ, to be humble and faithful before God, and before all the people, and give no occasion for any man to speak evil of you; but preach the gospel in its simplicity and purity, and practice righteousness, and seek to establish the influence of truth, peace, and love, among mankind, and in so doing the Lord will bless you, and make you a blessing to all people.

You may expect to hear from us again.

BRIGHAM YOUNG,
President of the Twelve.

Nauvoo, August 15th, 1844.

Editorial.

WE have much pleasure, this month, in being able to continue the minutes of the Great Conference, held in Nauvoo, which commenced on the 6th of April last. We have published, verbatim, the report as we have received it, of the address of our lamented President, Joseph Smith. We feel greatly the importance of the principles upon which it treats, and are convinced that they will have a mighty effect, generally, upon the Saints, for good or evil. The honest hearted will rejoice in the light of truth, and their minds will expand in the comprehension of principles so glorious; while it may be that some may turn away, being unable to endure the everlasting truth of heaven. We, however, feel it necessary to make a few remarks on the subject, for the benefit, especially, of our brethren in the Priesthood. We would say, store your minds with the great principles revealed unto you, but forget not the order of the kingdom of God; strong meat is not for babes, and the first principles of the gospel are still the means by which mankind are to be introduced into the kingdom of God; let no one, therefore, so far forget, as to dictate to the world upon principles that can only be spiritually discerned, but plead with men to lead them to the obedience of faith, that they may receive that unction from the Holy One by which they may know all things.

Our beloved brother remarks, that "God himself, who sits enthroned in yonder heavens, is a man like unto one of ourselves, that is the great secret." Let no one imagine by this that Deity is less estimated by the Latter-day Saints than by others—by no means; for though we believe in the eternal nature of spirit and of element, and of the continued progression of intelligence, yet, be it distinctly understood, that we worship the Eternal Father, in the name of Jesus Christ, by whom alone we can come unto him, and through obedience to whose commandments we look for the reception of the Holy Ghost, by which alone we can hope to be ourselves perfected. Undoubtedly, the New Testament teaches that the ultimate object of salvation far exceeds the general expectation of religionists, if we may judge by their teachings and anticipations. Paul, in writing to the Thessalonian Church, in his second epistle, second chapter, and fourteenth verse, says, "Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ." We, understanding something of what the glory of the Saviour is, for He has overcome and hath sat down on his Father's throne, so He promiseth to him that overcometh, He will also grant to sit upon His throne. Revelations, iii. chapter, 21st verse. We also read in the 1st epistle of John, ii. chapter, and 20th verse, that it was the privilege of the Saints to receive an unction from the Holy One, to know all things. While, in the xxi. chapter Revelations, 7th verse, we read that, "he that overcometh shall inherit *all* things. These references confirmed and established by the sublime and beautiful prayer of our Saviour, as recorded in the xvii. chapter of the gospel of John, where he supplicates the Father, that the Saints may be one, "as thou Father, art in me, and I in thee, that they also may be one in us;" declaring, also, that the glory which the Father had given him, he had given unto them, that they might be one in their condition and glory, as the Father and he were one. Thus, while the Saints of the Last Days, believe in the possibility of attaining to the perfection of existence, we believe it to be attainble only by keeping the commandments of God, and by living by every word that proceedeth from his mouth.

There is one passage which we would by no means omit noticing, which is this:

"The greatest responsibility in this world that God has laid upon us, is, *to seek after our dead.*" We are aware, that to modern religionists, this is an incomprehensible subject, but to those who have entered into covenant with God, and have learned of the things of the kingdom, it will be a source of unmingled gratitude and joy, and should call forth the grateful feelings of every heart to reflect that our glorious Redeemer has wrought out a salvation so complete, as to make it possible to save every one in time or in eternity, who has not committed the unpardonable sin. Let the Saints unite in expressions of everlasting gratitude and praise for a salvation so glorious, the fulness of which it has been their privilege to become acquainted with in the last days.

But there is one great lesson deducible from this subject, of great importance to us, and to the progress of the kingdom of God: it is on Mount Zion that we are to become Saviours in the last days, in connexion with the Holy Ordinances of the House of God, there, and there only, can we enjoy these privileges; how necessary then, that every energy should be put forth for the completion of the Temple of God; indeed, we feel to say, that on the accomplishment of this object, depends in a great measure, the salvation of the Church; surrounded as the Saints are on every hand with foes, whose enmity knows no rest, it becomes absolutely necessary that the Saints should speedily be clothed with additional power and energy to enable them to endure, and consummate the great work of God. There is another remark of our lamented brother, to which we would revert, in consequence of the false notions of charity that obtain amongst men, it is, "that the religions of the day will not save men;" and, most assuredly, were the fact otherwise, there would be no call for the "dispensation of the fulness of times." If the hundreds of systems and opinions of men were all efficacious in producing salvation, it would be the greatest folly for the Saints of the last days, to go forth, encountering persecution even unto death, in the declaration of the great laws of adoption into the covenant of God. Let all our readers, therefore, in this matter, give us credit for declaring what we believe to be true. But again, when we speak of the condemnation of individuals in a future state, we are very far from holding the opinion of the popular religionists of the day, that an individual passes into the endurance of never-ending torments, but, on the contrary, we believe that the mercy of the Lord endureth for ever; yet, that every one shall be judged according to the deeds done in the body.

NOTICE.

The Presidents of Conferences and of Branches, will take notice that there are several persons professing to be elders from Nauvoo, imposing themselves upon the churches; we therefore desire that no one be received as such, nor be permitted to preach, unless he bring credentials of the legitimacy of his calling from the presidency in Liverpool.

By order,

REUBEN HEDLOCK,
THOMAS WARD.

36, Chapel Street,

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HISTORY OF JOSEPH SMITH.

(*Continued from page 85.*)

Not long after the foregoing was received, and the Saints from the state of New York began to come on, it seemed necessary to settle them. At the solicitation of Bishop Partridge, I inquired and received the following revelation:—

Revelation, given May, 1831.

Hearken unto me, saith the Lord your God, and I will speak unto my servant Edward Partridge, and give unto him directions: for it must needs be that he receive directions how to organize this people: for it must needs be that they are organized according to my laws, if otherwise, they will be cut off: wherefore let my servant Edward Partridge, and those whom he has chosen, in whom I am well pleased, appoint unto this people their portion, every man equal according to their families, according to their circumstances, and their wants and needs; and let my servant Edward Partridge, when he shall appoint a man his portion, give unto him a writing that shall secure unto him his portion, that he shall hold it, even this right and this inheritance in the church, until he transgresses and is not accounted worthy by the voice of the church, according to the laws and covenants of the church, to belong to the church: and if he shall transgress and is not accounted worthy to belong to the church, he shall not have power to claim that portion which he has consecrated unto the bishop for the poor and the needy of my church: therefore, he shall not retain the gift, but shall only have claim on that portion that is deeded unto him. And thus, all things shall be made sure, according to the laws of the land.

And let that which belongs to this people, be appointed unto this people; and the money which is left unto this people, let there be an agent appointed unto this people, to take the money to provide food and raiment, according to the wants of this people. And let every man deal honestly, and be alike among this people, and receive alike, that ye may be one, even as I have commanded you.

And let that which belongeth to this people not be taken and given unto that of another church; wherefore, if another church would receive money of this church, let them pay unto this church again, according as they shall agree—and this shall be done through the bishop or the agent, which shall be appointed by the voice of the church.

And, again, let the bishop appoint a store-house unto this church, and let all things, both in money and in meat, which is more than is needful for the want of this people, be kept in the hands of the bishop. And let him also reserve unto himself, for his own wants, and for the wants of his family, as he shall be employed in doing this business. And thus I grant unto this people a privilege of organizing themselves according to my laws: and I consecrate unto them this land for a little season, until I the Lord shall provide for them otherwise, and command them to go

hence; and the hour and the day is not given unto them: wherefore let them act upon this land as for years; and this shall turn unto them for their good.

Behold, this shall be an example unto my servant Edward Partridge, in other places, in all churches. And whoso is found a faithful, a just, and a wise steward, shall inherit eternal life. Verily I say unto you, I am Jesus Christ, who cometh quickly, in an hour you think not. Even so: Amen.

On the 6th of June, the elders from the various parts of the country where they were labouring came in, and the conference before appointed, convened in Kirtland, and the Lord displayed his power in a manner that could not be mistaken. The man of sin was revealed, and the authority of the Melchisedec priesthood was manifested and conferred for the first time upon several of the elders. It was clearly evident that the Lord gave us power in proportion to the work to be done, and strength according to the race set before us, and grace and help as our needs required. Great harmony prevailed; several were ordained; faith was strengthened; and humility so necessary for the blessing of God to follow prayer, characterised the Saints. The next day, as a kind continuation of this great work of the last days, I received the following.

Revelation, given June, 1831

Behold, thus saith the Lord unto the elders whom he hath called and chosen in these last days, by the voice of his Spirit, saying, I the Lord will make known unto you what I will that ye shall do from this time until the next conference, which shall be held in Missouri, upon the land which I will consecrate unto my people, who are a remnant of Jacob, and those who are heirs according to the covenant. Wherefore, verily I say unto you, let my servant Joseph Smith, jun., and Sidney Rigdon take their journey as soon as preparations can be made to leave their homes, and journey to the land of Missouri. And inasmuch as they are faithful unto me, it shall be made known unto them the land of your inheritance. And inasmuch as they are not faithful, they shall be cut off, even as I will, as seemeth me good.

And again, verily I say unto you, let my servant Lyman Wight, and my servant John Corrill take their journey speedily; and also my servant John Murdock, and my servant Hyrum Smith take their journey unto the same place by way of Detroit. And let them journey from thence preaching the word by the way, saying none other things than that which the prophets and apostles have written, and that which is taught them by the comforter, through the prayer of faith. Let them go two by two, and thus let them preach by the way in every congregation, baptizing by water and the laying on of the hands by the water's side; for thus saith the Lord, I will cut my work short in righteousness, for the days cometh that I will send forth judgment unto victory. And tell my servant Lyman Wight beware, for Satan desireth to sift him as chaff.

And behold, he that is faithful shall be made ruler over many things. And again, I will give unto you a pattern in all things, that ye may not be deceived, for Satan is abroad in the land, and he goeth forth deceiving the nations:—wherefore he that prayeth, whose spirit is contrite, the same is accepted of me, if he obey mine ordinances. He that speaketh, whose spirit is contrite, whose language is meek, and edifieth the same, is of God, if he obey mine ordinances. And again, he that trembleth under my power shall be made strong, and shall bring forth fruits of praise and wisdom, according to the revelations and truths which I have given you.

And again, he that is overcome and bringeth not forth fruits, even according to this pattern, is not of me! wherefore by this pattern ye shall know the spirits in all cases under the whole heavens. And the days have come, according to men's faith it shall be done unto them. Behold this commandment is given unto all the elders whom I have chosen. And again, verily I say unto you, let my servant Thomas B. Marsh, and my servant Ezra Thayre, take their journey also, preaching the word by the way unto the same land. And again let my servant Isaac Morley, and my servant Ezra Booth, take their journey, also preaching the word by the way unto the same land.

And again, let my servants Edward Partridge and Martin Harris, take their journey with my servant Sidney Rigdon and Joseph Smith, jun. Let my servants David Whitmer and Harvy Whitlock, also take their journey, and preach by the way unto this same land. Let my servants, Parley P. Pratt and Orson Pratt take their journey, and preach by the way, even unto this same land. And let my servants Solomon Hancock and Simeon Carter also take a journey, unto this same land, and preach by the way. Let my servant Edson Fuller and Jacob Scott also take their journey. Let my servants Levi Hancock and Zebedee Coltrin also take their journey. Let my servants Reynolds Cahoon and Samuel H. Smith also their journey. Let my servants Wheeler Baldwin and William Carter also take their journey.

And let my servants Newel Knight and Selah J. Griffin, both be ordained and also take their journey: yea, verily I say, let all these take their journey unto one place, in their several courses, and one man shall not build upon another's foundation, neither journey in another's track. He that is faithful, the same shall be kept, and blessed with much fruit.

And again I say unto you, let my servants Joseph Wakefield and Solomon Humphrey, take their journey into the eastern lands. Let them labour with their families, declaring none other things than the prophets and apostles, that which they have seen and heard, and most assuredly believe, that the prophecies may be fulfilled. In consequence of transgression, let that which was bestowed upon Heman Bassett, be taken from him, and placed upon the head of Simonds Rider.

And again, verily I say unto you, let Jared Carter be ordained a priest, and also George James be ordained a priest. Let the residue of the elders watch over the churches, and declare the word in the regions among them. And let them labour with their own hands, that there be no idolatry nor wickedness practised. And remember in all things, the poor and the needy, the sick and the afflicted, for he that doeth not these things, the same is not my disciple.

And again, let my servants Joseph Smith, jun., and Sidney Rigdon, and Edward Partridge, take with them a recommendation from the church. And let there be one obtained for my servant Oliver Cowdery also: and thus, even as I have said, if ye are faithful, ye shall assemble yourselves together to rejoice upon the land of Missouri, which is the land of your inheritance, which is now the land of your enemies. But behold, I the Lord will hasten the city in its time and will crown the faithful with joy and with rejoicing. Behold, I am Jesus Christ the Son of God, and I will lift them up at the last day. Even so, Amen.

TRIAL OF ELDER RIGDON.

Minutes of a meeting of the Church of Jesus Christ of Latter-day Saints, held on the meeting ground in the city of Nauvoo, on Sunday, September 8th, 1844.

Present, of the quorum of the Twelve, President Brigham Young, Heber C. Kimball, P. P. Pratt, Orson Pratt, Orson Hyde, George A. Smith, John Taylor, and Amasa Lyman.

The High Council organized themselves with Bishop Newel, K. Whitney at their head, as follows:—William Marks, President of the Stake, and Charles C. Rich, Councillor; Samuel Bent, James Alred, Lewis D. Wilson, Alpheus Cutler, David Fullmer, George W. Harris, Thomas Grover, Aaron Johnson, Henry G. Sherwood, also Reynolds Cahoon, Asahel Smith, and Ezra T. Benson, in the place of three absent members.

At ten minutes after ten o'clock, President Young requested the choir to sing a hymn, which was done: and the services opened by prayer from elder Orson Hyde, after which the choir sung another hymn.

President Young then arose and addressed the people in substance as follows:—I will call the attention of the congregation to the subject which is designed to be laid before you to-day. But I will first make a request that the police will attend to the instructions given them by the Mayor this morning, and that is, to

see that there is perfect order on the outside of the congregation. We are not afraid of disturbance here, but there is generally some disposed to talk on the outside, which prevents those from hearing who are near them, and we wish all to hear what is said from the stand.

I have frequently thought lately of Paul's words, when he said "much every way, some for Paul, some for Apollos, some for Cephas, and some for Christ;" and I believe there are a great many here for Christ. I will make the application of Paul's words to us:—"much every way,"—some for Joseph and Hyrum, the Book of Mormon, and Book of Doctrine and Covenants, the Temple and Joseph's measures; and some for Lyman Wight, some for James Emmett, and some for Sidney Rigdon, and I suppose some for the Twelve.

The business of the day will result in this thing: all those who are for Joseph and Hyrum, the Book of Mormon, Book of Doctrine and Covenants, the Temple and Joseph's measures, and for the Twelve, they being one party, will be called upon to manifest their principles openly and boldly. Then we wish all who are of the opposite parties to enjoy the same liberty, and to be as decided and bold, and to show their principles as boldly, and be as decided as they are in their secret meetings and private councils. If they are for Sidney Rigdon, and believe he is the man to be the first president and the leader of this people, we wish them to manifest it as freely as they do in other places, because this will form another party.

We want all those who are for Lyman Wight and his measures, to show themselves openly and boldly; and all those for James Emmett and his measures, to show themselves. We wish them to withdraw to day without fear, and to be as bold here as they are in other places. They may as well show themselves boldly, for I know where they live, and I know their names, I can point them out if necessary. Those who wish to tarry and build up the city and build the Temple, and carry out the measures and revelations of our martyred prophet, we wish to know who they are. Now all those who decline going either way, but secretly slander the character of Joseph Smith and the Twelve, my fellowship will be withdrawn from them without any further ceremony. If there are not more than ten men who hang on to the truth, and to Joseph and the Temple, and are willing to do right in all things, let me be one of the number. If there should be but ten left, and their lives should be threatened,—threatened with destruction by mobs, the Temple not be built, &c., because they are determined to do right, let me be one that is martyred for the truth. I have travelled these many years in the midst of poverty and tribulation, and that too with blood in my shoes, month after month, to sustain and preach this gospel and build up this kingdom, and God forbid that I should now turn round and seek to destroy that which I have been labouring to build up.

It is written in the Book of Doctrine and Covenants, that the president can be tried before a bishop and twelve high priests, or the high council of the church. There are many present this morning who were present at the organization of that quorum in Kirtland. We have here before us this morning, the high council, and bishop Whitney at their head, and we will try Sidney Rigdon before this council and let them take an action on his case this morning, and then we will present it to the church, and let the church also take an action upon it. I am willing that you should know that my feelings for Sidney Rigdon as a man, as a private citizen, are of the best kind. I have loved that man, and always had the very best feelings for him; I have stood in defence of his life and his house in Kirtland, and have lain on the floor, night after night, and week after week, to defend him. There are those who are following Sidney for whom my heart is grieved, I esteem them as good citizens. But when it touches the salvation of the people, I am the man that walks to the line.

I am informed that elder Rigdon is sick; I am also informed that he and his party have had a council this morning, and have concluded not to say any thing in their own defence, thinking that would be best for them. I have no idea that elder Rigdon is any more sick than I am; any how, we have a right to try his case, for he had sufficient notice to prepare himself if he had been disposed. We gave him notice last Tuesday evening, and had it published in the *Neighbour*, and,

was he sick, he could have sent us word to have the case deferred. I heard elder Rigdon's discourse last Sunday, myself; I heard him pour blessings upon this people in an unbounded degree; I heard him encourage the building up of this city and the Temple; he said he was one with us, and left his blessing upon the congregation. The congregation says to him,—"go in peace." I said upon the back of his statements. *you see* that brother Rigdon is with us. *I* have not seen that brother Rigdon has been with us since he returned from Pittsburg; I have known that he was not with us in spirit, but I took him at his word. The spirit reveals many things which it would not do to tell the public until it can be proved. But to come to the point. On Tuesday last, I heard that elder Rigdon had a meeting the night previous, and had ordained men to be prophets, priests, and kings. I concluded to go and see elder Rigdon, and asked elder Hyde to go with me. We went into his house, and after the usual compliments, I sat down directly opposite him, and took hold of his hand. I looked him right in the face, and asked him if he had a meeting last night, here, in which men were ordained to be prophets, priests, and kings? He replied, "No, we had no meeting here; had we brother Soby?"

"Well, did you have a meeting any where, brother Rigdon, in which men were ordained to be prophets, priests, and kings?"

"Well, I don't know; did we have a meeting last night, brother Soby? Yes, I believe there was one last night; wasn't there brother Soby, up at your house?"

I saw the disposition of elder Rigdon to conceal the truth and equivocate, and I determined to know the whole secret. I said to him again, "Elder Rigdon, did you not ordain those men at that meeting last night?"

He replied, "Yes, I suppose I did."

I then asked brother Rigdon, by what authority he ordained prophets, priests, and kings?

With a very significant air he replied, "Oh, I know about that!"

I will not attempt to describe the feelings I had, nor the look of his countenance, but he equivocated very much. He said there was no meeting *here* last night, and then finally said, I believe there was a meeting at brother Soby's. I questioned him till he acknowledged that they ordained men to be prophets, priests, and kings.

I then asked brother Rigdon, "Do you not think, really, that you hold the keys and authority above any man, or set of men in this church, even the Twelve?"

Says he, "I never taught any such doctrine, did I, brother Soby?"

Says I, "Brother Rigdon, tell me the truth, do you not think so?"

He replied, "*Yes, I do*"

Says I, "That tells the whole story. Brother Joseph never undertook such important business as you are engaged in, without consulting his brethren, and especially the Twelve, if they were present." I felt delicate in asking elder Rigdon these questions, but I knew it was my duty to find out the secret of the whole matter. To evade answering the questions I put to him, he finally said, "Don't crowd upon my feelings too much; my feelings are tender, and I don't wish to be crowded." I then proposed to him, that myself and the brethren of the Twelve would call in the evening and converse with him further on the subject, to which he agreed. In the evening, eight of the Twelve, together with bishop Whitney, went to elder Rigdon's and conversed awhile, and finding matters as before stated, we concluded we would go over to Dr. Richards's and there counsel together what was best to do on the subject. In our council we deemed it necessary to demand his license, and say to him he could not hold it any longer, unless he retracted from his present course and repent of his wickedness. A committee of three was chosen, who went over and demanded his license, but he refused to give it up, at the same time saying, "I did not receive it from you, neither shall I give it up to you." On the strength of this, we published a notice in the *Neighbour*, that there would be an action on his case before the church to day.

We have now the quorum before us, before which he will be tried, with the oldest bishop at their head; and I shall leave the subject for the brethren to take it up, and it is left for us to decide whether we are Latter-day Saints or not.

President Young said further, that the Twelve are to be regarded as witnesses in this trial, and not judges. We present ourselves before the High Council as witnesses, and we are prepared to bring other testimony forward if necessary. There may be some who will say that this is not a fair trial, because the opposite party are not here. They have had sufficient notice and time to make their objections, and if they don't appear to make their defence, it will prove to me that they are guilty. Elder Rigdon has not conducted himself like a man of God, he has not conducted himself like a prophet of God, nor a counsellor to the first president, since he came here. We prefer these charges against him, and the High Council will be obliged to act.

Elder Orson Hyde arose and said as follows:—I thought I would present to your view, some things which have transpired since the death of our beloved Prophet and Patriarch, Joseph and Hyrum Smith, who were murdered by the mob. I was in New Haven when I first heard the news, but hardly credited the report; I went from thence to New York, where I learned the same things. I then concluded I would start to Boston. When I arrived at Boston I met with President Young, and one or two others of the Twelve. We held a council together, and it was decided to write to elder Rigdon at Pittsburg. I was appointed to write the letter. I informed elder Rigdon of our conclusions, and stated to him that we had decided to return immediately to Nauvoo, and that we should go by the lakes, inasmuch as we deemed it safer and quicker to go that way, than to go through Pittsburg. I stated also that it was the desire of the Twelve, that elder Rigdon and elder Page should meet us at Nauvoo, and after we had rested and mourned for our martyred brethren, we would sit down together and hold a council on the very ground where sleep the ashes of our deceased friends. This letter was received by elder Rigdon as we have since learned. Well, what does he do? He comes directly to Nauvoo. He arrived before the Twelve could get there. He immediately entered into measures to call the church together to appoint a Guardian, and was very anxious to crowd an action before the Twelve arrived, when he knew it was the request of the Twelve to sit in council together with him before any action was taken before the public. He represented to the congregation that it was necessary that he should return home immediately on account of the situation of his family. Providentially the Twelve came before he had accomplished his designs, and an action was then taken before the public, and he was defeated. The church unanimously voted to sustain the Twelve in their office as appointed by President Joseph Smith and the church—since that action was taken elder Rigdon has shown no more anxiety to return to Pittsburg. Now I would ask this congregation, if elder Rigdon had known that he was commanded to take the lead of this people, would he have had any reason to fear his success, if he had been sure God had appointed him? Were the Twelve jealous that they should not stand in their place? I heard no such thing. We wanted to sit in council together, and felt that whatever the spirit dictated that should be our course. There is a way by which all revelations purporting to be from God through any man can be tested. Brother Joseph gave us the plan, says he, when all the quorums are assembled and organized in order, let the revelation be presented to the quorums, if it pass one let it go to another, and if it pass that, to another, and so on until it has passed all the quorums; and if it pass the whole without running against a snag, you may know it is of God. But if it runs against a snag, then says he, it wants enquiring into; you must see to it.) It is known to some who are present that there is a quorum organized where revelations can be tested. Brother Joseph said, let no revelation go to the people until it has been tested here. Now I would ask, did elder Rigdon call the quorum together and there lay his revelation before it, to have it tested? No, he did not wait to call the quorum; neither did he call the authorities together that were here. He endeavoured to ensnare the people and allure their minds by his flowery eloquence; but the plan was defeated. The voice of the people was in favour of sustaining the Twelve to be their leaders. I tell you it is no enviable place for one of that quorum to stand in, and act as the leaders of this people. The shafts of the enemy are always aimed at the head first. Brother Joseph said some time before he was murdered: "If I am taken away, upon you, the Twelve, will rest the responsibility of leading this people, and do not be bluffed off by any man. Go forward in the path of your duty though you walk into death. If you will be bold and maintain your ground, the great God will sustain you." And now, inasmuch as a charge has been laid upon us, it will be inquired in a day to come if we have been faithful to the charge, and we are responsible for what has been laid upon us.

After the Twelve returned, I went to see elder Rigdon, and requested him to meet us in council; I invited him to attend, but he said he was sick; well, I don't know but he was sick, but I am informed he went the same day and held a meeting somewhere outside the city.—To-day there is an excuse.—He says he is sick, perhaps it is so. In our conversation on Tuesday evening, when he said he had the keys and power, he said he did not claim jurisdiction over the Twelve, he claimed jurisdiction over no man. Says I, elder Rigdon if the Twelve were to transgress, would you call them to account? He replied, No, I have no jurisdiction over them. But was brother Joseph here, and he was to see the Twelve do wrong, we would not have time to wink more than twice before he would be upon us with a rod, and drive us back to the path of duty again. Elder Rigdon says he claims no jurisdiction over the Twelve, nor the Twelve over him. Says I, elder Rigdon, such a course as this will lead to a division of the church. He replied, there will be a good many churches built up, all over the world. I asked if all these churches would be subject to one common head. He answered they would not. Elder Young replied, then there will be a great many bodies. He replied, Oh no! I then said, where there are many heads, there is no head at all; and a thing that has got many heads, must be a hydra—a monster; a house divided against itself, cannot stand. Elder Rigdon is now going to work, to make a division, and yet he said on the stand, he did not want to make a division. When any man comes here with a revelation purporting to be from God, we feel in duty bound to question its validity. This is a kind of furnace to prove all things, and elder Rigdon don't like to come into the furnace.

I will now give some testimony which has been handed to me concerning what elder Rigdon has said. Those who have testified here are ready to testify to the same before the congregation if it is necessary.

I shall omit names unless called upon, and then they shall be forthcoming. One of Mr. Rigdon's party said to this brother, you are a pretty strong Twelve man I believe, are you not? He answered: "I am no party man—but I am desirous to obtain the truth." Mr. Rigdon's friend then said, if you will not tell it to the Twelve, I will tell you our plans. He then communicated unto me their designs, the substance of which was as follows: that elder Rigdon was going to feel the minds of the branches, and then of the people of Nauvoo, until he got strong enough to make a party, and if he found that he could raise influence to divide the people he would do so, and let the remainder follow the Twelve.

Elder Hyde continued and said: this was said previous to his discourse at La Harpe; then, he comes here, and says I have no authority, I have no jurisdiction over this people whatever. We knew by the spirit that this was in elder Rigdon's heart before, and we wanted to bring it out. This shows that the whole plan was matured at the time he said he did not want to divide the church—he had no jurisdiction, &c., and he let out the roots of it on Tuesday evening, when we conversed with him. When we demanded his license, he said, "I did not receive it from you, neither shall I give it up to you." He then threatened to turn traitor. His own language was, "inasmuch as you have demanded my license, I shall feel it my duty to publish all your secret meetings, and all the history of the secret works of this church, in the public journals." He intimated that it would bring a mob upon us, says he, I know what effect it will have; there is a rod and a scourge awaits this people. Says I, elder Rigdon if you want the honour of bringing distress upon this people, you may have it, you may have the honour of it here, and you may have the honour of it in eternity; and every effort you make to bring distress upon this people, will recoil back upon your own head. I have been told since, he was angry and did not mean to do as he said; but I would ask this congregation, can a man say what is not in his heart? I say he cannot, for

"out of the abundance of the heart the mouth speaketh." Elder Young says he can prove that elder Rigdon made use of the same expressions previous to our visiting him last Tuesday. I replied to him and said, we have counted the cost and it can't cost us more than our lives, and we have got them ready to pay. Now what was the idea conveyed by elder Rigdon's expressions, it was this, if you will let me alone, and not oppose me in my measures, although you are a wicked and iniquitous people, we will be hail fellows well met, and all fellowship together; but if you oppose me, I will expose all your secret wickedness, I will expose all your iniquity. Now I don't know of any man in this church that has gone deeper into matters than he did in Far West in his oration on the 4th of July. He was the cause of our troubles in Missouri, and although brother Joseph tried to restrain him, he would take his own course, and if he goes to exposing the secrets of this church, as he says, the world will throw him down and trample him under their feet.

Before I went east on the 4th of April last, we were in council with brother Joseph almost every day for weeks, says brother Joseph, in one of those councils, there is something going to happen; I don't know what it is, but the Lord bids me to hasten and give you your endowment before the temple is finished He conducted us through every ordinance of the holy priesthood, and when he had gone through with all the ordinances he rejoiced very much, and says, now if they kill me you have got all the keys, and all the ordinances, and you can confer them upon others, and the hosts of Satan will not be able to tear down the kingdom as fast as you will be able to build it up; and now, says he, on your shoulders will rest the responsibility of leading this people, for the Lord is going to let me rest a while. Now, why did he say to the Twelve on YOUR shoulders will this responsibility rest, why did he not mention brother Hyrum? The spirit knew that Hyrum would be taken with him, and hence he did not mention his name; elder Rigdon's name was not mentioned, although he was here all the time, but he did not attend our councils.

When we were coming away last Tuesday evening, elder Rigdon said you are not led by the Lord, and I have known it for a long time that you were not led by the Lord. In his discourse before the people, the first Sunday after he came here, he stated that Joseph Smith yet holds the keys of this kingdom, for he had seen it since he was dead. When elder Rigdon made this remark, says I to him, I defy any man to show that we have adopted any measure, only what Joseph has directed us. We have all the while sought to carry out those measures which he has laboured at such pains to establish. Now, if brother Joseph yet holds the keys of this kingdom, I would ask how is any man going to get by Joseph into the celestial kingdom of God, if they oppose and seek to destroy the principles laid down by brother Joseph. They can't get over it, neither can they get by him. I will now leave the subject with brother Parley, for he is a witness in the matter.

Elder Parley P. Pratt arose to give his testimony concerning this case. He said, in the first place I will say that there is no man present, save one, who has been acquainted with elder Rigdon longer than I have. Elder Hyde knew him before I did. I have been in church fellowship with him for fifteen or sixteen years. I was a member of the same church with him before we heard this gospel; I was the first man who presented the Book of Mormon to him, and bore testimony to him concerning the gospel. I witnessed his coming into this church, I have feelings for him as a friend of the strongest kind, and ever have felt an interest for him, I would be amongst the first to rejoice to see him walk up as a counsellor with us. I have no feelings but in his favour. But the salvation of this church is of far more importance than any thing else, and we are determined to walk up to our duty, let it come against whom it may. After brother Rigdon came from Pittsburg, I waited on him to bid him welcome, but he was so crowded with friends shaking hands and welcoming him back that I said to him, elder Rigdon, you are busy to-day, we will not interrupt you to-day, but to-morrow morning the few of the Twelve who are here will want to meet with you, and sit down in council together. We expect to hear you preach. In the morning I called upon him to go with me to brother Taylor's, he being confined to his bed by the wounds he received from the mob. He made an excuse, saying, that he was engaged with a

strange gentleman, and could not leave him then, but would come when he got through. We waited until it was almost meeting time, and instead of coming to meet with us, he went directly to the meeting. He came here and preached, and related his vision or revelation to appoint a guardian. We still deferred, and waited to meet with him in council, until, to our astonishment, without our knowledge he caused an appointment to be made for the next Thursday, for the church to choose their guardian; and this too in the absence of the most part of the quorum of the Twelve, and even without consulting the high council of the church. I knew such a course would divide the church, and I protested against it, and determined to come to the stand if the motion was to proceed and dismiss the meeting. It fortunately happened that the Twelve came in time to attend the meeting, which was changed by them into a special conference. We made another effort to get elder Rigdon to sit in council with the quorum of the Twelve. We met at the time appointed, and waited something like three hours before he came. He finally came, and we then asked him to give us the relation of his vision or revelation, which he did. He said it was shewn to him that there were no authorities left in the church who could act. When Joseph was alive the people had confidence in the quorums, but now they had not confidence; the people must choose some man they can have confidence in to act. Said I to him, elder Rigdon, there never was a time when the people were more willing to hearken to council and be agreed than they are now. Said I, has not the Almighty God established authorities in this church by Joseph Smith, such as the quorum of the Twelve, the high council and other quorums, and have they not power to act, and will they not be damned if they do not act; and will the people not be damned if they do not give heed to these authorities? He answered, yes; when, not twenty minutes before, he said there were no authorities in the church! Said I, elder Rigdon, I object to that meeting you got up, in the name of the Twelve. It was got up without the consent or advice of those of the Twelve who are here; at present we don't need to adopt any new measures, we only need to carry out the measures which God has revealed, and when we have done this, God will give us more; and on these grounds I object to the meeting. Says he, there is no need to appoint another officer. We have only to sustain the officers, as they are already organized; and I pledge myself there shall be no other business brought up on Thursday, only the regular prayer meeting. When I had got the pledge from him, I told the people that Thursday's meeting would only be a prayer meeting. But after this some of the people went to him and he turned round again, and said it was a business meeting. I know that he said no businesss should be done at that meeting, and afterwards said it should be a business meeting. I then saw that this was a deep and a cunning plan laid to divide the best people that ever lived.

On last Sunday we heard preaching all day about things a long way ahead—terrible battles to be fought, somewhere by the brook Kedron. Their preaching gave me a text which I want to preach from, it is somewhere in Webster's spelling book, and I suppose the little boys can tell me where. However, it is a story of a "country maid and her milk pail," &c. The moral was, that when men suffer their imaginations to be amused with things a long way ahead, they suffer loss by neglecting those things which immediately concern them. The great God said through Joseph, build this temple; I give you a sufficient time to build it, and if you do not build it by the appointed time, you shall be rejected as a people, with your dead. I thought we were concerned in building up this place, and defending it, and while we were immediately concerned in all these important matters, the day was spent in talking about Queen Victoria, battles, &c., and things which were calculated to draw our minds away from those things, wherein our eternal interest is at stake. When he blessed the people, I said, Amen, and when he said our persecutions were about over, and cried peace, peace, I hoped it would be so, if we could get it. He did by hard straining get it out, that we might go on and build the temple, and build up the city.

On Tuesday, as has been stated, we went to elder Rigdon's house, when I had heard that he had been ordaining men to unheard of offices. These men were in no quorum, and under nobody's direction nor authority, but elder Rigdon's own

revelations. We protested against it. He claimed he had authority and keys over any one else. By-and-bye we had more of his revelations. Says he, I saw all this before I left Pittsburg. I then charged him with endeavouring to palm upon the people false revelations and lies, in the name of the Lord. He then gave us another slice of his revelation, in addition to what he had already told us. It was, that he was to help to fight a bloody battle in some appointed place, the particulars of which had been revealed to him. This battle was not to be a war of words, not a battle with the tongue, but, says he, with the *sword*, and it will be a bloody battle. The great God has revealed it to me, and no one shall beat me out of it! Says I to him, if you build up churches, and ordain men to preach who are not subject to the Twelve, how are they to be governed. Suppose the Twelve, having authority to regulate all the churches in all the world according to the Book of Doctrine and Covenants, and should publish an epistle to the churches, they will say, who are the Twelve? We are not under the authority of the Twelve. Will not this be the result?

I asked the question to one of his new prophets, do you consider yourself under the direction of the Twelve? He hesitated a while, and replied, I hope elder Rigdon and the Twelve will be united and walk together, if not, I shall not be under the direction of the Twelve, only so far as they agree with elder Rigdon. I shall be under the directions of the revelations as given to elder Rigdon, I regard him as my prophet, seer, and revelator. And the old revelations require us to build this temple, that we may receive our endowment, and all the ordinances and priesthood, whereby we may save ourselves and our dead. The new revelation is to draw the people to Pittsburg, and scatter them abroad, and do any thing and every thing but that which the old revelations bid us do. Some of the brethren, elders Young, and Orson Pratt, and others, then said to him that the matter must be settled before he went away to Pittsburg, either one way or the other. We laboured with him till near twelve o'clock, but the split seemed only to grow wider and wider. Says I, elder Rigdon, if the God of heaven has sent me to tell what will be, you will never fulfil your revelation; I have no more confidence in your revelations than I have in Gladden Bishop's. Now brethren it was for this ordaining men to unheard of officers in an illegal manner, and the proceedings of their secret meetings, that the fellowship of the Twelve was withdrawn from elder Rigdon. I was one of the committee who went to demand his license, and acted as spokesman. I made the demand in a respectful manner, taking care not to do any thing intentionally to wound his feelings. When I demanded his license he refused to give it up, as has already been observed, and says he, I shall now take the liberty to publish to the world, all the secret works of this church, and stir up the world against you, and, says he, I know the result both on you and the church, and myself, this was letting out a little more of his revelation. He then said, I have sat and laughed in my sleeve at the proceedings of the Twelve this evening, for they have been fulfilling in this last act, the vision I had at Pittsburg. I knew you would withdraw fellowship from me, I knew you would oppose me, in all my movements. It was all shown to me in the vision before I left Pittsburg. Thought I to myself, O consistency, where hast thou fled? Here are revelations manufactured as fast as they are needed to suit the circumstances.

Last Sunday, elder Rigdon said we were a blessed people. Now he says he has known ever since before he left Pittsburg, that this same blessed people would cut him off before he left them.

He further said, I am not going to injure this people; I don't want to make a division; and soon after said, I know this people have not been led by the Lord for a long time. He was talking about exposing our secrets; elder Hyde then said he was glad he had got at the root of his feelings; elder Rigdon replied, I don't do it with a design to injure this people, as before stated.

Now the quorum of the Twelve have not offered a new revelation from the time of the massacre of our beloved brethren, Joseph and Hyrum, but we have spent all our time, early and late, to do the things the God of heaven commanded us to do through brother Joseph. Here are the principles of brother Joseph, our

prophet, who laid the foundation of this work, and the Twelve have laboured to carry them out. We have not said, go to Black river, nor to Prairie du Chien, nor to Pittsburg, but we have said take the sword of the spirit, and do the things commanded and enjoined by brother Joseph. Only think of the idea, after blessing the congregation in the manner he did last Sabbath, in two days after he says this people have not been led by the Lord for a long time, and I have known it. And why? Because we fulfilled his own revelation by cutting him off from the church; but if we had not cut him off, nor opposed him in his secret corner of treachery and apostacy, we should have been a very good people, and we would be all fellowship together.

I will here read from the Book of Doctrine and Covenants, page 102, new edition, paragraph 11, to show concerning the legal authorities of this church.—(See D. C.)

Now you ask where is the proper authority and power for us to look to. We answer here is a power and authority equal to the first presidency; equal and nothing more. But suppose you uphold elder Rigdon's theory, what have you got? You have got one of the quorum, which does not even form a majority, and consequently has no power to act. But if it would make no odds who you look to for your leaders, if they are not chosen and upheld by the faith and prayer of the church, and then they must walk according to the revelations, or there is no power in their appointment. I say and bear testimony that the things revealed to Sidney Rigdon touching the great battles to be fought somewhere; the secret meetings; the ordination of officers, and the government of this church, is a revelation of falsehood and delusion, calculated to lead the people astray. It will result in open apostacy, and is designed to bring destruction upon us, or else it will result in speedy repentance, and a turning round to the principles and revelations laid down by our martyred prophet.

Elder O. Hyde rose again, and said he wanted to relate a little story. It is only about two minutes long, and I think it will serve to illustrate the present position of this church. Elder Rigdon's remarks not only authorised, but courted a division of the church, and at the same time he acknowledged that he had no jurisdiction over the church whatever. The story is this,—"In the days of King Solomon there were two women who lived in the same house, and had each a child. One night one of the women overlay her child, and when she awoke her child was dead. A soon as she discovered this, she took her own dead child and placed it by the side of the mother of the living child, and took the living child to herself. When the mother of the living child awoke in the morning to give her child suck, behold it was dead; but when she had considered it, she found it was not her child; and the other woman said nay; but the living is my son, and the dead is thy son. And this said no; but the dead is thy son, and the living is my son.—They then referred the matter to King Solomon, who said, the one saith this is my son that liveth, and thy son is dead. And the other saith nay; but thy son is the dead, and my son is the living. And the King said, 'bring me a sword,' and they brought a sword before the King, and the King said: 'divide the living child in two, and give the half to the one and a half to the other.' But the woman whose the living child was, said to the King, 'O my lord, the King, give her the living child, and in no wise slay it;' for her bowels yearned over her son. But the other said, 'let it be neither mine nor thine, but divide it.' Now, brethren, the Twelve say, let not the child be divided; but elder Rigdon says, let the child be divided, for I profess to have no claim or jurisdiction over it; and I believe, if the great God would speak from heaven this morning, he would say to the Twelve, you are the mother (or rather the father) of the living child, and the church shall not be divided, for I say it in the name of the great God, I say let not the child be divided; let it live: and all the congregation said, amen.

Elder Amasa Lyman said, so far as I am acquainted with what has been said, it is correct, and the most of it has been under my own observation. It would, therefore, be useless to recapitulate. But there are some things connected with the history of this event that should speak to the understanding of the individuals to whom this case is to be submitted. The Twelve have already told their mind

on the subject and have acted upon it. There is a curiosity connected with the revelation of this individual, who is so favoured of heaven, as to have gathered the rays of light from the upper world; intelligence and wonderful things, that other men never thought of. Even Gladden Bishop never thought of such wonderful things. Now, where has this individual been for these years past? Has he been labouring to support and uphold the man whom God has appointed to bring forth this work? Has he been endeavouring for the last four or five years to build up the principles taught and laid down by the man of God? Here are men present who have travelled through the length and breadth of these United States, and to Europe, and some who have travelled as far as Palestine to carry out and establish the principles which have been laid down by our deceased prophet, and yet the great God has not made known to any of these men the wonderful things made known in this revelation. Neither has elder Marks or the Twelve received any such wonderful revelation. But this man who has been asleep all the while, when he was not too sick to sleep and smoke his pipe, and take his drink, correspond with John C. Bennet, and other mean, corrupt men. This is the character of the man on whom shines the light of revelation; this is the man who says the Twelve have gone astray, and this church is not led by the Lord. This man is made generalissimo of all the armies of the Gentiles, I suppose; this is the man who is to fight these wonderful battles till the blood of the slain flow as high as the horses bridles in the brook Kedron. Elder Brigham, nor any of the Twelve did not get this wonderful power; they have not got the same spirit. But these men who obtain these great revelations, carry the spirit about with them; you can smell it as soon as you come near enough to feel their breath. Elder Rigdon's plan is to divide the church although he claims no jurisdiction.

This wonderful spirit of revelation has fallen on a great many. Here is a revelation come from Michigan, which points out a Mr. Strang, as the one to take the lead of this people. So brother Sidney is not the only man who proposes to have been appointed to lead this church. The devil seems to have set a good many hooks and baited them very nice, that some may be sure to catch. Here is another revelation come from the wonderful town of Appanooce; but the Twelve are so wicked they cannot get it. The great John C. Bennet said at the conference, when he first came here, that he sustained the same position in the first presidency, as the Holy Ghost does to the Father and Son. He now says, that elder Rigdon is to take the presidency, and he is appointed to elder Rigdon's place. Now, you see, it is impossible for these people to go after them all. When elder Rigdon was in Pittsburg he saw a great many things, and I dare venture to say, that when the news reaches him of your action to-day; it will bring another slice of his revelation; he no doubt saw it before he left Pittsburg. It is plain, beyond a doubt, that elder Rigdon came here with a spirit as corrupt as hell; because the effects produced by all his movements are as corrupt as can be. He first told the people he came here to do one thing, afterwards he said he would do another quite opposite. He said God had sent him here, to see that the church was built up to Joseph, and the least departure from this, he said, was sure to result in the destruction of the church. He said, woe, woe, woe unto this people if they do not make a right choice. Again, he says, he saw that the people would reject him; he also said, there was an important passage in the scripture, which had to be fulfilled. He did not tell us what it was, but we learned that it was that part of Isaiah's prophecy where he says, "the stone which the builders rejected is become the head of the corner." Now it appears that Isaiah's prophecy must be proved true, if it has to ruin the whole church to do it. The temple must be forsaken and not be finished, and all that Joseph has done must be rejected, to carry out his notion that he (Sidney) was some great one. For the last four or five years we have never heard of Sidney's getting a revelation, but as soon as brother Joseph is out of the way, he can manufacture one to allure the people and destroy them. Now after he has given his testimony to the world; after finding fault with God, because he happened to get into jail in Missouri; and because he was poor; yet this is the man that can get such wonderful revelations. Brothers Parley and Brigham

suffered in Missouri, but did not find fault with God; they don't get such wonderful things.—Now this is the man who has got the keys of the conquest; *the keys of David!* keys which the Twelve never heard was to be given to man, who had in a manner cursed God to his face. It may be pleaded that Sidney Rigdon may be mistaken. If he should, it is not the first time he has been mistaken in his revelations. But Joseph Smith never was mistaken in his revelations. He never commenced to do a thing, and when he had got it half done turned round and quitted it.

(To be continued.)

W. WOODRUFF'S ADDRESS,

TO THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

I deem it to be a duty which I owe to God and his church, to express my feelings and bear my testimony unto you, concerning certain things that are presented to you for your consideration; especially, the claims of elder Sidney Rigdon to the exclusive right to lead and govern the church of Latter-day Saints. I have carefully examined the trial which elder Rigdon has had before the authorities of the church in Nauvoo, as given in the *Times and Seasons*, Vol. v. No. 17, and I am satisfied that a righteous decision has been given in his case. I do not make these remarks without my reasons, and I will hereby give those reasons.

I will commence by asking where has elder Rigdon been since he made his flaming speech in Far West, which had a tendency to bring persecution upon the whole church, especially the head of it? Has he stood by the side of the prophet and patriarch as a true friend, to assist in carrying them through their trials, tribulations, and persecutions? Has he walked up into his place as a man of God, and stood beside the prophet as his counsellor? Has he in any way, been a pillar or support to the church, from that day until this? Has he sustained the cause, and used an influence to spread the work abroad since the persecution in Far West? Has he in any way sustained the priesthood with dignity and honour, for the last five years of his life? Or, has the prophet, in any point of view, leaned upon him as a counsellor, a staff, or support, for the last five years? Or has the prophet Joseph found elder Rigdon in his councils, when he organized the quorum of the Twelve a few months before his death, to prepare them for the endowment? And when they received their endowment, and actually received the keys of the kingdom of God, and oracles of God, keys of revelation, and the pattern of heavenly things; and thus addressing the Twelve, exclaimed, "upon your shoulders the kingdom rests, and you must round up your shoulders and bear it, for I have had to do it until now. But now the responsibility rests upon you. It mattereth not what becomes of me." I say, has this been the case with elder Rigdon, in any wise. No, no, verily no; but the reverse, until he had become like a millstone upon the back of Joseph Smith, the prophet, seer, and revelator. And I hereby bear my testimony, that I heard the said Joseph Smith declare, that elder Rigdon had become like a millstone upon his back—a dead weight—and he had carried him long enough, and must throw him off; and in my hearing requested one of the quorum of the Twelve to bring him up before the Church, that he might be dealt with according to the law of the Church, that he might be cut off as a dead branch, and no longer encumber the tree, as there was sufficient testimony against him. But through the pleadings of brother Hyrum Smith and others, he has been spared. Elder Brigham Young has been his friend—spoke in his favour, in consequence of his age and former standing, hoping that he might reform, get the spirit of the work, and magnify his calling. Upon this principle he has been sustained long, until the branch became twice dead, and necessary to be severed from the tree. Elder Rigdon, for the last five years of his life, has mostly been shut up in the post-office; confined himself mostly to his own temporal affairs, manifesting but little interest in the affairs of the church; and when any alarm or report was in circulation unfavourable to the cause, if we could judge at all from the course he

pursued, it had a tendency to increase trouble and disturbance, instead of decreasing it. It is true, that elder Rigdon attended some of the councils that president Smith held with the Twelve and others, before his death, while giving them instructions; but I heard president Smith say, that he came in without his wish or invitation, as he had no confidence in him. Elder Rigden and his friends would now claim, before the church and the world, that he holds the keys of the kingdom of God of the last dispensation, above the Twelve, the church, &c. I am ready to admit before the whole church and the world, that he does hold one key beyond the Twelve; one that they do not hold—one that God never held, nor Jesus Christ, nor any true prophet, patriarch, or apostle; Joseph and Hyrum Smith were utter strangers to it. And if we can judge from his own mouth, according to the testimony given on his trial, we would suppose that Lucifer, who made war in heaven, was its author; and that it had been handed down unto the present day, and with it elder Rigdon has unlocked his heart, and pourtrayed before our eyes what was in it. What is it? Hear it, all ye Latter-day Saints! Listen, O Earth, and judge the fruits of this Key. He threatens to turn traitor, publish against the church in public journals, intimating that he would bring a mob upon the church, stir up the world against the saints, and bring distress upon them, &c. *Times and Seasons*, vol. v. p. 650—653. This ought to be a sufficient reason for any true hearted Latter-day Saint to turn away from him with disgust, and treat all such men and principles according to their desert, which is, to let them entirely alone; for a more despicable principle never existed in heaven, earth, or hell, than to prove a traitor to our God, our cause, and our friends, and bring distress upon the innocent, and that too by turning against the very cause that a man has spent a portion of his life to build up, and declared, while in the faith, that it was true and righteous; for in all such cases there is entirely a misrepresentation of truth and facts, in order to accomplish the intended evil, while a true statement of facts would advance the cause. This same principle was manifest in the case of Lucifer, Judas, Arnold, and many apostates in this church, who, when they could not get their own ends answered, would threaten to bring mobs upon the church, and in some instances have done so. I would ask has Joseph or Hyrum Smith ever held such a key as this, or manifested such a spirit as this? No, never; they have despised it in their hearts. President Smith seemed to be sensible that such fruit was growing in the breast of elder Rigdon; and if he had accomplished what duty appeared to present to his mind upon that subject, that branch would have been severed from the tree before his death; but through mercy it was spared until it has produced fruit which is evil in its tendency, and dangerous to the welfare of the Church and Kingdom of God.

I would again ask, has elder Brigham Young ever manifested any knowledge of the key above spoken of, or any spirit or disposition to turn against the church in any time of trial or persecution from its commencement? Has he ever deserted Joseph, Hyrum, his brethren, or the cause, in one instance, since the foundation of this church? No, never, in one instance. He has always been ready to go and come at the bidding of the Lord. He has not said so; but he has always said come. He has set the example and led the way, until he has traversed sea and land, at home and abroad, native and foreign countries, until he has borne off the keys of the kingdom of God in connexion with the Twelve, with honour and dignity, since they were committed to his charge. He has followed President Smith's footsteps closely for the last twelve years of his life, and especially the last five years; while elder Rigdon has, at the same time, been confined to the Post-office, apparently manifesting no interest in the welfare of the church and building up of the cause. The spirit of wisdom and counsel has manifested itself in the course and deliberations of elder Young. He has not only had much experience with president Smith, but he has proved himself true and faithful in all things committed to his charge, until he was called to hold the keys of the kingdom of God in all the world, in connexion with the Twelve, was the first to receive his endowment, from the hands of the prophet and patriarch, who have leaned upon him in connexion with the Twelve, for years, to bear off this kingdom in all the world. And they have done it with honour, labouring both day and night, making every sacrifice

required of them; leaving their homes, families and country, to establish the work of God, and lay the foundation for the deliverance and redemption of Israel. And I can say with every sentiment of my heart, and feeling of my soul, as has president Young, "that if there are but ten men left, who hang on to the truth, to Joseph and the temple, and are willing to do right in all things, let me be one of that number." If it cost me my life to defend the truth of the everlasting gospel of the Son of God, and to build upon the great and mighty foundation which God has laid in this last dispensation and fulness of times, through the instrumentality of his servant Joseph, the prophet, seer, and revelator, for the pruning of the vineyard once more for the last time, for the warning of the Gentiles, for the salvation of the honest in heart, and meek of the earth, the building up of Zion, the establishment of Jerusalem, the final deliverance of Israel, and to prepare the Saints for the hour of judgment which is to come, and to secure unto the righteous an exaltation of glory beyond the veil; I say, if it cost me my life, let it go; I want to be among the number; I am ready to follow the example of those who have gone before me—when my work is done, I am ready to be offered, if necessary.

I had rather see ten men seal a righteous testimony with their blood, than to see one man turn traitor, shed innocent blood and damn his own soul—for the object in living and labouring in the cause of God is to secure a part in the first resurrection, eternal life, and immortal glory. A religion that is not worth maintaining at the expense of life is not worth having, "for he that will seek to save his life shall lose it, and he that will lay down his life for my sake, the same shall find it." "And again, I will prove you, whether you will abide in my covenant, even unto death, saith the Lord." Many of the patriarchs, prophets, Jesus, the apostles, David, Joseph, and Hyrum, and many others, have sealed their testimony with their blood.

Shall we then, as elders of Israel, or Latter-day Saints, back out, fear and tremble, or give up the work, because elder Rigdon threatens to turn traitor or bring mobs upon us, because he cannot make the church bow to his notion of things? No, God forbid. It shows very clearly that he has not the spirit of Christ, for the Lord nor one of his followers ever did such a thing; and it is sufficient to open the mind of every saint to see where he stands. As far as my faith, prayers, influence, and labor, will effect anything, they will go to sustain president Young, and in connexion with him the quorum of the Twelve, in holding the keys of the kingdom of God, as they have been delivered unto them by the revelation of Jesus Christ, and in the endowments they have received under the hands of the prophet Joseph, and also all the quorums of the church as they have been set in order in the church and kingdom of God in these last days, through the voice of the prophet, seer, and revelator, who has been raised up and laid the foundation, and sealed his testimony with his blood.

And I wish to say to all the elders of Israel and saints of God, that the time has come, when we need a double portion of the spirit of Joseph's God to rest upon us, we should gird up the loins of our minds. Watch and be sober, maintain the priesthood with dignity, have the cause of God fully at heart, labor faithfully for its promotion while the day lasts, for night will soon come when no man can work. We should practice virtue and holiness before the Lord, and shun the very appearance of evil. We should enter our closets, and call upon God for wisdom to direct us in every duty in life. Our object should be to preach the gospel of Jesus Christ to this generation, and present those principles that will save the souls of men.

If there is any man in this church that does wrong, that breaks the law of God, it mattereth not what his standing may be, whether among the Twelve, the High Priests, Seventies, or Elders, or in any other standing, there is a tribunal that will reach their case in process of time, there is authority before whom they can be tried. Therefore let no one turn against the cause of God, and stop in the road to destruction, on the plea that somebody has done wrong: It is no excuse for you or I to do wrong because another does: the soul that sins, alone must bear it. Should I step aside from the path of duty it would not destroy the gospel of Jesus Christ, or even one principle of eternal truth, they would remain the same. Neither would it be any excuse for you to commit sin: but I should have to bear my own sins, and not the sins of others—so with all men.

Therefore, let me exhort all ye elders of Israel and saints of God to rise up in the majesty and dignity of your calling, make full proof of your ministry and covenant. Sustain by your works the authorities, keys, and priesthood, of God in all its bearings and appendages, through this last dispensation, for the eyes of God, angels and men, are over you, and when the work is finished, you will receive your just recompence of reward.

W. WOODRUFF.

Editorial.

While we are fully aware of the onward progress, and final triumph of the kingdom of God in the last days, we would not be considered as not sufficiently estimating the loss which the church has sustained in the martyrdom of our late beloved Presidents. We have always understood and looked for difficulties and sufferings to await the Saints, but we had not anticipated such things as we have been lately called to endure.

We have felt it our duty, and but justice to the Saints in this land, to publish from the *Times and Seasons*, the trial of Sidney Rigdon. While we deeply deplore, for his own sake, his departure from the church and the course he is pursuing, we feel necessitated to meet and examine the lawfulness of his claims to preside over the church as succesor to our lamented president.

We have received a copy of the first number of a semi-monthly periodical, which he has printed at Pittsburg, in which his claims to the presidency are advocated, and the measures and conduct of the Twelve, in relation to himself and party, are condemned; for this favour we are indebted to an apostate from the church, whom we well remember was enabled to emigrate through the assistance of the Saints.

As our space is very limited we shall leave the subject before the churches to judge for themselves, with the exception of one or two remarks.

We learn from the Book of Doctrine and Covenants, that the united quorums form the spiritual authorities for the government of the church.

Also, that the quorum of the Twelve, and the other quorums are individually equal in authority with the quorum of three high priests, consituting the first presidency. Here we would remark that three were required to constitute the first presidency, and that one being destroyed, that quorum ceased to exist, whilst the quorum of the Twelve and the other quorums remained entire, in possession of an authority equal to that of the first presidency when unbroken; proving at once the illegality of the assumed authority of elder Rigdon.

But, again, we want the word of the Lord for such proceedings; our lamented prophet never feared to lay his revelations before the church: truth is ever in harmony with itself, and we feel persuaded that there is a sufficiency of the spirit of the Lord left in the churches to apprehend that which cometh from him.

But, again, as remarked by the Twelve, the movements of elder Rigdon, are those of division, and self-exaltion at the sacrifice of the work of the Lord; but we would say to the brethren and sisters in the British Islands, let your hearts be fixed upon the things that have been taught you, through the instrumentality of our beloved prophet, and let the building up of Zion, the completion of the temple, and the gathering together, never be forgotten. Let the objects for which our martyred brethren, so anxiously laboured, be yours, especially the completion of the house of the Lord, that his servants may receive their endowment, and go forth with renewed energy to complete the great work of God. One moment's reflection on the movements of elder Rigdon, in leading away a people, and endeavouring to establish a church among the mountains of Pennsylvania, we should deem sufficient to convince every one of the error of such proceedings, that are so signally at variance with all the purposes of God, which he has been pleased to reveal from the commencement of the work of the last days.

NOTICES.

An individual, who is a German, calling himself Charles Peterman, is not a member of the church of Jesus Christ of Latter-day Saints, having been out off from the same, —the Saints will beware.

EMIGRATION.—Our present expectation is, that our next ship will sail about the tenth of January.—We shall be glad of an early intimation of all intending to emigrate.

We have now in the press, the first number of the first volume of the *Millennial Star*, and shall soon have for sale about 160 volumes, at 5*s*. each, for immediate cash returns.

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SUPPLEMENT

TO THE

MILLENNIAL STAR.

DECEMBER, 1844.

CONCLUSION OF ELDER RIGDON'S TRIAL.

Elder W. W. Phelps read from the same revelation, which was first read by elder Marks: he read the same that elder Marks did, and added "even to the church," which elder Marks omitted to read. He also referred to the other quotations by elder Marks, plainly showing that they were not to the point. He read from the new edition, page 414. He said brother Marks apologised for elder Rigdon, inasmuch as he did not know where to present his revelation; but elder Marks knew and he could have told elder Rigdon; it looks a little like "nimble practice." As to the instructions, pertaining to the first presidency, they will be explained hereafter.

Elder Marks arose to reply to the charge of his having given out the appointment to choose a guardian at elder Rigdon's request. He said he did not understand the object of the meeting when he gave out the appointment.

Elder Hyde stated that a short time before the difficulties, President Joseph Smith, in one of their councils, told the Twelve that he had given them all the keys and ordinances which had been committed to him.

At this stage of the business there was a call for the question from many parts of the congregation, whereupon President Young, without further ceremony, submitted the case to Bishop Whitney and the High Council.

The Bishop gave a privilege to the High Council to offer any remarks they thought proper; but, no one attempting to speak, he said he might give a relation of elder Rigdon's history for twenty years past, but deemed it unnecessary. I have had some conversation with elder Rigdon since he returned from Pittsburgh, I have also been present when others conversed with him; but I am to decide on the testimony as it has been presented. I was well acquainted with elder Rigdon a number of years before he came into this church. I never had any confidence in brother Sidney as a revelator, and why? because I have so repeatedly heard brother Joseph rebuke him for speaking in the name of the Lord, what was not so. He was always either in the bottom of the cellar or up in the garret window. At the time his license was taken in Kirtland he was more sanguine than he is now. The people were excited very much at that time; brother Joseph was away, and when he returned and learned what Sidney had been doing, he took him into council, told him to give up his license to the bishop, and divest himself of all the authority he could, for, said he, the less authority you have the better it will be for you. It has been repeatedly the case, when he has been speaking to the church, that Joseph has rebuked him for it. The bishop then briefly referred to elder Marks's objection to our fetching testimony beyond the conference, &c., and then continued:—I feel that brother Rigdon came here with a bad spirit, and has delivered a revelation. If such things as are contained in his revelation have been revealed to him, it is from a source with which we want nothing to do. When he first came here I thought he was deceived, but since last Tuesday evening I have been convinced that he is dishonest. He made many evasive replies to the interrogatories of the Twelve, and I think his calculation is to scatter this people, because his theory comes in opposition to President Joseph Smith's revelations. It has been proved

that he prophesied that we should not build this temple, I believe he is an evil designing man. He is dishonest, and he has lied to carry out his theory. He preached one thing one day, and the contrary another. He did not reconcile his preaching to me. I asked him to reconcile it, but he did not do it.—I feel to sustain the Twelve in withdrawing their fellowship, and I think the High Council and the church ought to sustain the decision of the Twelve. He concluded by calling upon the High Council to manifest if they were satisfied with his decision, and the vote was unanimous in the affirmative.

Elder Hyde arose and said, he was not satisfied with the motion; it is not explicit enough.

Elder W. W. Phelps arose and offered a motion, that elder Sidney Rigdon be cut off from the church, and delivered over to the buffetings of Satan until he repents.

Bishop Whitney then presented the motion to the High Council, and the vote was unanimous in the affirmative.

Elder W. W. Phelps then offered the same motion to the church, upon which President Young arose and requested the congregation to place themselves so that they could see all who voted. We want to know who goes for Sidney and who are for the Twelve. He then called upon the church to signify whether they were in favour of the motion. The vote was unanimous, excepting a few of elder Rigdon's party, numbering about ten.

He then requested those who were for Sidney Rigdon to manifest it, and, as before stated, there were about ten.

Elder Phelps then motioned, that all who have voted to follow elder Rigdon, should be suspended until they can have a trial before the High Council.

An amendment was offered as follows: "or shall hereafter be found advocating his principles."

The vote was unanimous in the affirmative.

Elder Young arose and delivered Sidney Rigdon over to the buffetings of Satan, in the name of the Lord, and all the people said, amen.

Elder Hyde motioned that James Emmett and Zachariah Wilson, and those who go with them, shall be disfellowshiped, until they repent, but at the request of elder Young the motion was withdrawn.

Elder Hyde again rose and stated that elder Samuel James had promised to preach a funeral sermon at the request of president Young. He came at the time appointed and preached anything but a funeral sermon, and after he got through, he said, if Brigham Young wanted a funeral sermon preached, he might preach it himself. He considered that this was unchristian like conduct, and he moved that Samuel James be disfellowshipped from the church. The vote was unanimous.

He further said, whereas Jared Carter has gone on some mission, contrary to council, under the new revelation, I move that fellowship be withdrawn from him, and that it be published in the next *Neighbour* and *Times and Seasons*. The vote was unanimous.

Elder Amasa Lyman motioned that Samuel Bennett be cut off from the church, for having received a false ordination. The vote was unanimous.

Elder Lyman motioned that Leonard Soby be cut off for the same cause, with Samuel Bennett. The vote was unanimous.

It was motioned and seconded, that Joseph H. Newton, be cut off from the church. The vote was unanimous.

It was moved and seconded, that John A. Forgeus be cut off from the church. The vote was unanimous.

It was motioned and seconded, that President Marks, express his feelings at the proceedings of this meeting.

He arose and said he was willing to be satisfied with the action of the church on the case.

Resolved that these minutes be published in the *Neighbour* and *Times and Seasons*.

At four o'clock, p.m., the meeting dismissed with a blessing from elder W. W. Phelps.

INTERESTING FROM THE MORMON COUNTRY.

From the Illinois State Register, of November 1st, 1844.

We saw a statement in the *Missouri Republican*, that the Mormons and Indians had assembled in great force, near Carthage, in Hancock county, Illinois, as it was supposed, with hostile intentions toward some of the good citizens of the county, &c.

The facts, as we have learned them from an authentic source, are about as follows:—The circuit court of that county met on the 21st. There were recognised to attend this court, all the common council of the city of Nauvoo, and many other persons of that place, charged with riot, in destroying the press and materials of the *Nauvoo Expositor* in June last. Those persons and their witnesses, making in all about one hundred persons, being poor, and most of them unable to pay tavern bills in town, and wishing to avoid the show of so large a Mormon force about the court, came to the very laudable conclusion of camping out some three or four miles from town, where they could be at all times ready to attend court upon a short notice, to answer the charges against them.

In addition to this, some twenty Potawatamie Indians, with their women and children, on their way to hunt musk rats in Iowa, passed through the country, about sixteen miles from Carthage, about the same time. They had no connexion with the Mormons, or any other persons in the country, but passed through without molesting any one; and this was the great Mormon and Indian force referred to.

Now for the object of getting up this story, and the use that was attempted to be made of it. It was well understood that at the court an attempt would be made to indict the persons who were guilty of murdering Joseph and Hyrum Smith, while they were confined in the Carthage jail in June last, to prevent which, something must be done by the mob party in Hancock.

They appointed a committee of safety, and directed that the Judge should be informed of the resolutions of the meeting, that he might consult his safety, &c.

Judge Luomde did not wait to be called upon, but without much form or ceremony, he let those panic-makers know that he should not obey their order to adjourn; and they with all their force could not deter him from doing his duty. And furthermore, if any of them appeared about the court-house with arms, or any other hostile demonstrations, that he would order them instantly to jail, and if necessary, he would be one of the posse, to aid in the execution of the order. This so deterred the outbreakers, that they dared not even present their resolutions to the court.

The county court of Hancock county, all of whom were Mormons except one, at their last term selected twenty-three grand jurymen in their county, not one of whom was a Mormon; and this anti-Mormon jury has had the honesty to indict both Mormons and anti-Mormons for alleged violations of law; and among others they have indicted Levi Williams, Thomas C. Sharry, Mark Aldrich, Jacob C. Davis, William N. Grover, John Allyn, William Davis, John Willis, and William Golliher, for the alleged murder of Joseph and Hyrum Smith. It will be remembered, that the Whig papers of Illinois said that nothing would be done with those men for this outrage.

The same paper of the 11th inst., contains some startling developments and assertions as follows:—

We learn that the most satisfactory proof can be produced whenever it should become necessary, of the anti-Mormon party of Hancock, to raise a civil war there, and subvert the course of justice by intimidating, overawing, and dictating to the Circuit Court there, or driving it out of the country.

When that party heard of the approach of the troops, the leaders assembled at Warsaw, and agreed to put off their wolf hunt until the 1st of November; and it was the boast of some of them, that they would keep the Governor trotting over to Hancock once a month, to put down their traitorous proceedings.

It is not true that the accused voluntarily surrendered upon being informed that

they should not be required to go to Nauvoo. They well understood, when they fled to Missouri, that they were required to go to Quincy. And they came in, rather than to be harassed by a proclamation for reward, and to avoid the prejudice which their running away was calculated to produce against them.

We understand, upon good authority, that it will be proved on their trials, that a part of their plan in killing the Smiths was, to have the Governor murdered in Nauvoo, by the Mormons; they supposing that the Governor had some hand in the business. This expected murder of the Governor, the assassins anticipated would raise a great multitude against the Mormons, and would lead to their expulsion. A plan more devilish, treacherous, cowardly and malignant, could not have been conceived.

Notwithstanding this plan to have the Governor murdered, these same treacherous scoundrels, about the middle of August last, procured George T. M. Davis, Mayor of Alton, to write the Governor a letter, informing him distinctly, that if he encouraged prosecutions against the assassins, they intended to implicate him as a *particeps criminis*. This information we got from the Governor himself. We further learn from him that he offered himself to submit to the law, if any person had any accusation to make. He told the people of Hancock that he would take no advantage of the force he had with him; nor would he run away to Missouri to avoid the inquiry.

From the above, we have related to us a development of one of the most damnable plots that ever disgraced humanity, concocted by the notorious Wolf party, residing in the neighbourhood of Nauvoo and Hancock county, for the purpose of exterminating the Mormons, murdering the Prophet and Patriarch, and taking the life of the Governor of the State. Now we hope it will be remembered by all the Church of Jesus Christ of Latter-day Saints, from whence it is their offences come. It is evident from the course that the Governor has taken, and is about to take, that he is resolved on sustaining our rights as a people; and now let us, one and all, "love our neighbour as we would ourselves," by giving a hearty Amen at the ballot-box, on the coming contest for executive authority.

TO THE LATTER-DAY SAINTS IN BRITAIN.

Beloved Saints,

It is with feelings of no ordinary kind that I address you on the present occasion. Having become a member of the church at an early period of its existence, I have witnessed its steady progress against the overwhelming torrents of persecution, and also many of the important events that have been connected with its history, from its rise in the year 1830. I have viewed with astonishment the wonder-working hand of the Almighty in sustaining the humble-hearted Saints, when, to all human appearance, the church no longer existed in an organized state, but was scattered abroad, the members of it, houseless and homeless, stripped of all earthly wealth and honours, driven into exile, and forbidden to gather again under the awful threat of utter extermination; but in this hour of trial, the Lord sustained them, he smiled from the heavens upon them, he pointed out by revelation a place for their gathering again to fulfil his high behests in the salvation of the human family. Again has the hand of the spoiler sought their destruction, the black-hearted assassins, both apostate, and other evil-designing men, have, while under the pledged protection of the laws of the land, plucked, by a cruel murder, from the midst of the Saints, those men in whom they had centered their love, to whom they looked for the principles of eternal truth to emanate through the inspirations of the Almighty for the guidance of the people of God in the last days. Never in the history of the church have the Saints experienced a loss like this. When before time they were in prisons and in chains, or driven into exile, stripped of all earthly possessions, others sealing their testimony with their blood, still their faith was centered in one point, their prayers ascended into the ears of the Lord of Sabaoth, he spoke to those appointed, and they to the people; their

voice cheered the hearts of the mourning Saints, they pursued an undeviating course, though in dungeons or in chains, and when liberated, they boldly bore testimony to the truths that God had revealed. They pleaded the cause of innocence, and fearlessly stood forth in vindication of law, and the rights of the people. They laid the foundation of the City of Nauvoo, obtained a charter for the same; laid the corner stone of the House of God, devised plans for its completion. Their counsel was taken by the Saints, they formed a centre around which to rally, that the servants of the Lord might receive instructions to enable them to go forth to the nations of the earth, and gather the honest-hearted to build up a city of righteousness and the temple of the living God, in order that those whose garments were clear of the blood of this generation might receive in that house the fulness of the Holy Priesthood, to be prepared to go forth to the nations to bind up the law and seal up the testimony of the gospel to the Gentiles, that it might go to the House of Israel; also, that the Saints might attend to the ordinances in relation to their dead, and that the way might be prepared for the great revelation of Jesus Christ in the clouds of heaven to take vengeance on them that know not God and obey not the gospel of his Son.

The Lord revealed to Joseph Smith the order of the Holy Priesthood, he, in obedience to the heavenly vision, organized the different quorums which constitute the spiritual authorities of the church, or body of Christ.

Under this organization, when there was not sufficient already written to make every doctrine and principle of salvation plain, it was the privilege of the Saints to unite in asking of the Lord to give to his servant appointed, all that was necessary for their guidance and instruction under every circumstance.

When persecution's heavy hand was laid upon them, when dissensions arose amongst themselves, the eyes of the Saints were turned towards those men, their counsel was sought after, and there was an end of controversy. While our beloved Presidents lived, mobs might assail, persecution's iron grasp might be upon the Saints, apostates and traitors might seek to divide the church, yet her course was still onward, and her march triumphant. But, alas, the church has arrived at an important crisis; Joseph and Hyrum are gone to mingle in the councils above, and associate with their fellow servants who have won a martyr's crown. Their martyrdom has broken the quorum of the first presidency, composed of Joseph and Hyrum Smith and Sidney Rigdon; their voices being no longer heard in the councils of the Saints, and their absence has opened a door for aspiring men to seek to fill the vacancy in the organized kingdom of God; therefore, it becomes every Saint to examine the foundation upon which he has built, and the principles he has embraced, and the order of the kingdom of God that he has subscribed to, with the objects which the church is endeavouring to obtain, that they may be enabled to decide the great question, to whom must the Saints look for instruction and revelation for their guidance, lest we be carried about with every wind of doctrine and the church of Christ become extinct, and only live in remembrance among the heterogeneous mass of conflicting parties.

In order that I might decide this great question for myself, I have studied as far as my limited circumstances would permit, the revelations of God, the organization of his church, and the objects which she is striving to obtain, and the means by which she must come into possession of the same; and for the benefit of the Saints in Britain, I shall lay before them some of the revelations upon which I have concluded in favour of the authority of the Twelve Apostles for their consideration.

First, it will be seen by referring to a revelation given in December, 1830, that Joseph Smith held the keys of the mysteries of those things that had been sealed from the foundation of the world, by which I understand that God had given him power to obtain a knowledge of the order of the kingdom of God, and the salvation of the human family. Again, in a revelation given in March, 1833. He then obtained the keys of the kingdom of God in the last days; by which I understand that God gave him power to organise the church, with all the quorums and spiritual authorities in the same, of the Saints who had become members of the church since its organization on the 6th day of April, 1830, this organization of the quorums was completed on the 27th day of March, 1836. Now I wish to look

at the church in its present organization, and not at the position of individuals before it was organized. Now I will refer to the revelation of God on the 22nd and 23rd of September, 1832, the sixth paragraph, where it reads as follows,—"And also all they who receive this priesthood, receiveth me, saith the Lord, for he that receiveth my servants, receiveth me, and he that receiveth me, receiveth my Father, and he that receiveth my Father, receiveth my Father's kingdom; therefore, all that my Father hath shall be given unto him, and this according to the *oath* and *covenant*, which belongeth to the priesthood; therefore, all those who receive the priesthood, receive this *oath* and *covenant* of my Father which he cannot break, neither can it be moved; but whoso *breaketh* this covenant after he hath received it, and altogether turneth therefrom, shall not have forgiveness in this world, nor in the world to come." Again, I quote from the Book of Doctrine and Covenants, sec. 3rd, par. 18, the order of this priesthood was confirmed to be handed down from father to son, and rightly belongs to the literal descendants of the chosen seed, to whom the promises were made. This order was instituted in the days of Adam, and came down by lineage. From the foregoing extracts we learn that this priesthood was confirmed by a covenant in the days of Adam that cannot be *moved* or *altered*, and has been handed down from generation to generation for the benefit and salvation of the human family, and those who receive it, enter into the organized kingdom of God. Now, if we examine the organization of the church and priesthood, as given in the third section of the Book of Doctrine and Covenants, which we shall here quote:—

11. Of necessity there are presidents, or presiding officers growing out of, or appointed of, or from among those who are ordained to the several offices in these two priesthoods. Of the Melchizedec priesthood, three presiding high priests, chosen by the body, appointed and ordained to that office, and upheld by the confidence, faith, and prayer of the church, form a quorum of the presidency of the church. The twelve travelling counsellors are called to be the twelve apostles, or special witnesses of the name of Christ, in all the world; thus differing from other officers in the church in the duties of their calling. And they form a quorum equal in authority and power to the three presidents, previously mentioned. The seventy are also called to preach the gospel, and to be especial witnesses unto the Gentiles and in all the world. Thus differing from other officers in the church in the duties of their calling: and they form a quorum equal in authority to that of the twelve especial witnesses or apostles, just named. And every decision made by either of these quorums, must be by the unanimous voice of the same; that is, every member in each quorum must be agreed to its decisions in order to make their decisions of the same power or validity one with the other. [A majority may form a quorum when circumstances render it impossible to be otherwise.] Unless this is the case, their decisions are not entitled to the same blessings which the decisions of a quorum of three presidents were anciently, who were ordained after the order of Melchizedec, and were righteous and holy men. The decisions of these quorums, or either of them are to be made in all righteousness; in holiness and lowliness of heart; meekness and long suffering; and in faith and virtue and knowledge; temperance, patience, godliness, brotherly kindness and charity, because the promise is, if these things abound in them, they shall not be unfruitful in the knowledge of the Lord. And in case that any decision, of these quorums, is made in unrighteousness, it may be brought before a general assembly of the several quorums which constitute the spiritual authorities of the church, otherwise there can be no appeal from their decision.

12. The twelve are a travelling, presiding high council, to officiate in the name of the Lord, under the direction of the presidency of the church, agreeably to the institution of heaven; to build up the church, and regulate all the affairs of the same, in all nations: first unto the Gentiles, and secondly unto the Jews.

13. The seventy are to act in the name of the Lord, under the direction of the twelve, or the travelling high council, in building up the church and regulating all the affairs of the same, in all nations: first unto the Gentiles and then to the Jews; the twelve being sent out, holding the keys, to open the door by the proclamation of the gospel of Jesus Christ; and first unto the Gentiles and then unto the Jews.

14. The standing high councils, at the stakes of Zion, form a quorum equal in authority, in the affairs of the church, in all their decisions, to the quorum of the presidency, or to the travelling high council.

15. The high council in Zion, forms a quorum equal in authority, in the affairs of the church, in all their decisions, to the councils of the twelve at the stakes of Zion.

By this we shall perceive that three High Priests formed the first quorum to preside over the whole church in all the world. Next to them stood the quorum of the Twelve Apostles, who were equal in authority with the first presidents, whose duty it is to open the door by preaching the gospel, or sending it, and regulating the affairs of the church in all the world. Again, we find the quorum of the seventy elders, who form a quorum equal in authority with the Twelve. Again, there is the quorum of High Priests, whose business it is to travel and hold conferences, and teach and settle difficulties, and preside over conferences wherever required. Again, there is the quorum of elders, whose duty it is to travel, and preach as their circumstances will permit. Again, there is the bishop and his counsellors, that form the presidency of the Aaronic Priesthood, whose duty it is to look after the temporal affairs of the church. Again, there is the quorum of the teachers, and a quorum of deacons. The combined quorums constitute the spiritual authorities of the church, and on them is laid the well-being and prosperity of each in its own sphere of action, and I have never seen any authority from the revelations of God that authorized any member, or any of the quorums, to assume the supreme right of goverment independent of the others; if so, what use is there for the organization of the quorums? This was the order while Joseph and Hyrum Smith were living; by their death the quorum of the first presidency is broken, Sidney Rigdon only remaining. Now, under these circumstances, the duty of the remaining president would have been, to acknowledge the authority of all the quorums, in their standing and order, to have called them together, and sat in council and united with them in carrying out the order of God, in the building up of the City of Nauvoo, and the Temple, and in proclaiming the gospel to all nations.

But Sidney Rigdon has not done this, and we refer the reader to the report of his trial in the present number of the STAR; but on the contrary, he has rejected the counsel and authority of the quorums, which he helped to organize, consequently he has rejected the priesthood and the church of Latter-day Saints, and has taken upon himself to draw away all that he can, and to re-organize the church without the counsel and consent of the different quorums, and to remove the gathering to Pittsburgh, and by so doing, all the labours of the Saints in building up Nauvoo and the Temple of God are lost, together with the hopes and expectations of the Saints with regard to the fulness of the priesthood and the salvation of the dead.

For his conduct the authorities of the church have cut him off. We now behold the first presidency removed, two by death, and one by transgression, consequently the quorum of the Twelve stand next in authority according to the order of the Holy Priesthood, and are entitled to receive revelations to guide and regulate the affairs of the church in all the world. Therefore, let me entreat of the Saints to hold fast that which they have received, and not to turn away from the great objects of pursuit, viz.: the fulness of the Holy Priesthood, the salvation of our follow-men, and also our dead a part in the first resurrection, and an inheritance in the celestial kingdom of God.

REUBEN HEDLOCK.

As a counterpart to the above, we extract the following remarks from *The Prophet*, of November 2nd, a weekly periodical published in New York.

Book of Covenants, 2nd edition, page 100, you will find the following:—"And inasmuch as a president of the high priesthood shall transgress, he shall be had in remembrance before the common council of the church, (which is the bishop), who shall be assisted by twelve counsellors of the high priesthood, and their decision upon his head shall be an end of controversy concerning him." Elder Rigdon was a president of the high priesthood, but was summoned to appear before the above tribunal, charged with trying to overthrow the church in a secret, clandestine manner, when in public he disavowed any such intention. It was, therefore, for clothing himself with falsehood virtually, that he might be the better able to accomplish a wicked design, for which he was called in question. He did not appear, but sent word to the conference that he was sick, yet the conference had

evidence that he was well and able to attend if he would. It was not the wish of the conference that he should be silent on that occasion, and make no defence, but it was his own choice, and the choice of his friends, and yet his friends and prophets can put their names to a circular, testifying to as great a falsehood as men could tell upon that subject, "that he was not allowed the privilege of trial, and of making his defence." The charges against him were sustained by a cloud of witnesses, and he was cut off from the church legally, by the highest tribunal, and delivered over to the buffetings of Satan. This was sanctioned by all the quorums of authority in the church, and by the whole congregation, except some ten persons; and the Book of Covenants says, that "this shall be an end of controversy concerning him." Those, therefore, who cleave to him as a spiritual guide under these circumstances, must, in our humble opinion, be wilfully stupid. But to such as have been murmuring against Joseph and the church, and have become tired of serving the Lord, this will afford them a plausible pretext to back out; they will say, "well, I don't know who is right; I will stand aloof, or go with Sidney." The fact is, they want a pretext for apostacy; and to such "God will send strong delusion that they may believe a lie and be damned, because they received not the love of truth."

Page 103, Book of Covenants, new edition, is the following:—"The Twelve are a travelling presiding high council to officiate in the name of the Lord under the direction of the presidency of the church," agreeably to the institution of heaven. Joseph Smith was the president of the church, assisted by his brother Hyrum, and Sidney Rigdon as counsellors. Now, let Joseph be taken away and his principal counsellor, can the junior counsellor, or a minority of that quorum act? No, he cannot. See Book of Covenants, page 103. The grand question now is,—Who shall act? If the junior counsellor cannot act, the Twelve cannot act under his directions, because he has no power to direct them, for he is hardly one third of the presidency, admitting him to have the full confidence of the church. We ask again, who shall act? Have the quorum of the Twelve the same power and authority of the full quorum of the three first presidents? yes, they have. Well, then, do they not become the first presidency, inasmuch as the first quorum of the presidency has ceased to be? Nothing can be more clear and certain than that they do.

On page 125, Book of Covenants, new edition, speaking of both or either of the assisting presidents presiding in the absence of the others, refers exclusively to presiding over the high council, and has no reference whatever to presiding over the whole church. But, admitting elder Rigdon to be the legal successor of Joseph Smith, he could never legally act unless he was confirmed in that station and appointment by the voice of the church; but he never has been, neither will he ever be. The principle of doing all important business by the voice of the church, is plainly taught from one end of the Book of Covenants to the other, and Joseph always acted upon this principle.

NOTICES.

Having received intelligence from America since the STAR had gone to press, we have been induced to publish a supplement, deeming that it would be acceptable to the Saints at the present important crisis.

Any of our Agents, who have more STARS on hand than they can dispose off, of the present volume, will much oblige us by returning them by the earliest convenience.

We would also repeat the notice we gave last month, that no individuals professing to come from America, or elsewhere, be permitted to preach, unless they bring legal credentials from the presidency in Liverpool. We exhort the presiding officers of conferences and branches to give heed to this matter.

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THE

LATTER-DAY SAINTS'

MILLENNIAL STAR.

No. 8. JANUARY, 1845. VOL. V.

HISTORY OF JOSEPH SMITH.

(*Continued from page 99.*)

Shortly after the foregoing was received, at his request, I enquired and received the following

Revelation to Sidney Gilbert. Given, June, 1831.

Behold, I say unto you, my servant Sidney Gilbert, that I have heard your prayers, and you have called upon me, that it should be made known unto you, of the Lord your God, concerning your calling and election in this church, which I the Lord have raised up in these last days.

Behold, I the Lord, who was crucified for the sins of the world, giveth unto you a commandment, that you shall forsake the world. Take upon you mine ordinances. even that of an elder, to preach faith and repentance and remission of sins according to my word, and the reception of the Holy Spirit, by the laying on of his hands. And also to be an agent unto this church in the place which shall be appointed by the bishop, according to the commandments which shall be given hereafter.

And again, verily, I say unto you, you shall take your journey with my servants Joseph Smith, jun., and Sidney Rigdon. Behold, these are the first ordinances which you shall receive; and the residue shall be made known in time to come, according to your labour in my vineyard. And again, I would that ye should learn that it is he only who is saved, that endureth unto the end. Even so. Amen.

The branch of the church in Thompson, on account of breaking the covenant, and not knowing what to do, sent in their elders for me to enquire of the Lord for them, which I did, and received the following

Revelation to Newel Knight. Given June, 1831.

Behold, thus saith the Lord, even Alpha and Omega, the beginning and the end, even he who was crucified for the sins of the world.—Behold, verily I say unto you, my servant, Newel Knight, you shall stand fast in the office wherewith I have appointed you; and if your brethren desire to escape their enemies let them repent of all their sins; and become truly humble before me and contrite: and, as the covenant which they made unto me has been broken even so, it has become void and of none effect; and wo to him by whom this offence cometh, for it had been better for him that he had been drowned in the depth of the sea; but blessed are they who have kept the covenant, and observed the commandment, for they shall eventually obtain mercy.

Wherefore, go to now and flee the land, lest your enemies come upon you, and take your journey, and appoint whom you will to be your leader, and pay monies for you. And thus you shall take your journey into the regions westward, unto the land of Missouri, unto the borders of the Lamanites. And, after you have done journeying, behold, I say unto you, seek ye a living like unto men, until I prepare a place for you.

And again, be patient in tribulation until I come: and behold I come quickly, and my reward is with me, and they who have sought me early, shall find rest to their souls. Even so. Amen.

The elders now began to go to the western country, two and two, according to the previous word of the Lord. From P. P. Pratt, who had returned from the expedition of last fall, during the spring we had verbal information; and from letters from the still remaining elders we had written intelligence; and as this was the most important subject which then engrossed the attention of the saints, I will here insert the copy of a letter received about this time from that section, dated

Kaw Township, (Mo.) May 7, 1831.

"Our dearly beloved brethren;—I have nothing particular to write as concerning the Lamanites; and because of a short journey which I have just returned from, in consequence of which I have not written to you since the 16th of last month. I and brother Ziba went into the county east, which is Layette, and is about forty miles; and, in the name of Jesus, we called on the people to repent, many of whom are, I believe, earnestly searching for truth, and if sincerely, I pray they may find that precious treasure, for it seems to be wholly fallen in the streets; that equity, * * * * The letter we received from you, informed us that the opposition was great against you. Now our beloved brethren, we verily believe that we also can rejoice, that we are counted worthy to suffer shame for his name; for almost the whole country, which consists of Universalists, Atheists, Deists, Presbyterians, Methodists, Baptists, and professed christians, priests and people, with all the devils from the infernal pit, are united and foaming out their own shame. God forbid I should bring a railing accusation against them, for vengeance belongeth to him who is able to repay: and herein, brethren, we confide.

I am informed of another tribe of Lamanites lately, who have abundance of flocks of the best kinds of sheep and cattle, and they manufacture blankets of a superior quality. The tribe is very numerous: they live three hundred miles west of Santa Fe, and are called Navashoes. Why I mention this tribe is, because I feel under obligations to communicate to my brethren every information concerning the Lamanites that I meet with in my labours and travels; believing, as I do, that much is expected of me in the cause of the Lord: and doubting not but I am daily remembered in your prayers before the throne of the Most High, by all of my brethren, as well by those who have not seen my face in the flesh as those who have.

We begin to expect our brother Pratt, soon; we have heard from him only when he was at St. Louis. We are all well, (bless the Lord) and preach the gospel we will, if earth and hell oppose our way; and we dwell in the midst of scorpions, for in Jesus we trust. Grace be with you all. Amen.

P.S. I beseech brother Whitney to remember and write, and direct to me, Independence, Jackson County, Missouri.

OLIVER COWDERY."

While we were preparing for our journey to Missouri, about the middle of June W. W. Phelps and his family arrived among us, and as he said, to do the will of the Lord, I enquired and received the following

Revelation to W. W. Phelps. Given, June, 1831.

Behold, thus saith the Lord unto you, my servant William, yea, even the Lord of the whole earth, thou art called and chosen and after thou hast been baptized by water, which, if you do with an eye single to my glory you shall have a remission of your sins, and a reception of the Holy Spirit, by the laying on of hands. And then thou shalt be ordained by the hand of my servant Joseph Smith, jun. to be an elder unto this church, to preach repentance and remission of sins, by way of baptism, in the name of Jesus Christ, the Son of the living God; and on whomsoever you shall lay your hands, if they are contrite before me, you shall have power to give the Holy Spirit.

And again, you shall be ordained to assist my servant, Oliver Cowdery, to do the work of printing, and of selecting and writing books for the schools, in this church, that little children also may receive instruction before me as is pleasing unto me. And again, verily I say unto you, for this cause you shall take your journey with my servants, Joseph Smith, jun., and Sydney Rigdon, that you may be planted in the land of your inheritance to do this work.

And again, let my servant, Joseph Coe, also take his journey with them. The residue shall be made known hereafter, even as I will. Amen.

Soon after I received the above, elder T. B. Marsh came to inquire what he should do; as elder Ezra Thayre, his yoke-fellow in the ministry, could not get ready for his mission, to start as soon as he (Marsh) would; and I inquired of the Lord and received the following:—

Revelation. Given, June, 1831.

Hearken, O ye people, who profess my name, saith the Lord your God, for behold, mine anger is kindled against the rebellious, and they shall know mine arm and mine indignation in the day of visitation and of wrath upon the nations. And he that will not take up his cross and follow me, and keep my commandments, the same shall not be saved.

Behold, I the Lord commandeth, and he that will not obey shall be cut off in mine own due time; and after that I have commanded, and the command is broken, wherefore I the Lord command and revoke, as it seemeth to me good; and all this to be answered upon the heads of the rebellious, saith the Lord: wherefore I revoke, the commandment which was given unto my servant Thomas B. Marsh and Ezra Thayre, and give a new commandment unto my servant Thomas, that he shall take up his journey speedily to the land of Missouri; and my servant, Selah J. Griffin, shall go with him; for behold I revoke the commandment which was given unto my servants, Selah J. Griffin and Newel Knight, in consequence of the stiffneckedness of my people which are in Thompson, and their rebellions; wherefore, let my servant, Newel Knight, remain with them and as many as will go may go, that are contrite before me, and be led by him to the land which I have appointed.

And again, verily I say unto you, that my servant Ezra Thayre must repent of his pride, and of his selfishness, and obey the former commandment which I have given concerning the place upon which he lives; and if he will do this, as there shall be no division made upon the land, he shall be appointed still to go to the land of Missouri: otherwise he shall receive the money which he has paid, and shall leave the place, and shall be cut off out of my church, saith the Lord God of hosts: and though the heaven and the earth pass away, these words shall not pass away, but shall be fulfilled.

And if my servant Joseph Smith, jun., must needs pay the money, behold I the Lord will pay it unto him again in the land of Missouri, that those of whom he shall receive may be rewarded again according to that which they do. For according to that which they do, they shall receive; even in the lands for their inheritance. Behold, thus saith the Lord unto my people, you have many things to do, and to repent of; for behold your sins have come up unto me, and are not pardoned, because you seek to counsel in your own ways. And your hearts are not satisfied. And ye obey not the truth, but have pleasure in unrighteousness.

Wo unto you rich men that will not give your substance to the poor, for your riches will canker your souls! and this shall be your lamentation in the day of visitation, and of judgment, and of indignation:—The harvest is past, the summer is ended, and my soul is not saved! Wo unto you poor men, whose hearts are not broken, and whose spirits are not contrite, and whose bellies are not satisfied, and whose hands are not stayed for laying hold upon other men's goods, whose eyes are full of greediness, who will not labour with their own hands!

But blessed are the poor who are pure in heart, whose hearts are broken, and whose spirits are contrite, for they shall see the kingdom of God coming in power and great glory unto their deliverance; for the fatness of the earth shall be theirs; for, behold, the Lord shall come, and his recompense shall be with him, and he shall reward every man, and the poor shall rejoice, and their generations shall inherit the earth from generation to generation, for ever and ever. And now I make an end of speaking unto you. Even so. Amen.

On the 19th June, in company with Sidney Rigdon, Martin Harris, Edward Partridge, W. W. Phelps, Joseph Coe, A. S. Gilbert and his wife, I started from Kirtland, Ohio, for the land of Missouri, agreeably to the commandment before received, wherein it was promised that if we were faithful, the land of our inheritance, even the place for the city of the New Jerusalem should be revealed. We went by waggon, canal boats, and stages to Cincinnati, where I had an interview with the Rev. Walter Scott, one of the fathers of the Campbellites, of Newlitt Church. Before the close of our interview, he manifested one of the bitterest spirits against the doctrine of the New Testament ('that these signs should follow them that believe,' as recorded in the 16th chapter of the gospel according to St. Mark,) that I ever witnessed among men. We left Cincinnati in a steamer, and landed at Louisville, where we were detained three days in waiting for a steamer to convey us to St. Louis. At St. Louis, myself, brother Harris, Phelps, Partridge and Co, went on foot by land to Independence, Jackson county, Missouri, where we arrived about the middle of July, and the residue of the company came by water

a few days after. Notwithstanding the corruptions and abominations of the times, and the evil spirit manifiested towards us on account of our belief in the Book of Mormon, at many places and among various persons, yet the Lord continued his watchful care and loving kindness to us day by day; and we made it a rule, wherever there was an opportunity to read a chapter in the Bible and pray; and these seasons of worship gave us great consolation. The meeting of our brethren, who had long waited our arrival, was a glorious one, and moistened with many tears. It seemed good and pleasant for brethren to meet together in unity. But our reflections were great, coming as we had from a highly cultivated state of society in the east, and standing now upon the confines or western limits of the United States, and looking into the vast wilderness of those that sat in darkness; how natural it was to observe the degradation, leanness of intellect, ferocity and jealousy of a people that were nearly a century behind the time, and to feel for those who roamed about without the benefit of civilization, refinement, or religion; yea, and exclaim in the language of the prophets: "When will the wilderness blossom as a rose? When will Zion be built up in her glory, and where will thy temple stand unto which all nations shall come in the last days?" Our anxiety was soon relieved by receiving the following

Revelation. Given in Zion, July 1831.

Hearken, O ye elders of my church, saith the Lord your God, who have assembled yourselves together according to my commandments, in this land which is the land of Missouri, which is the land which I have appointed and consecrated for the gathering of the Saints: wherefore this is the land of promise, and the place for the city of Zion. And thus saith the Lord your God, if you will receive wisdom, here is wisdom. Behold the place which is now called Independence, is the centre place, and the spot for the temple is lying westward, upon a lot which is not far from the court-house; wherefore it is wisdom that the land should be purchased by the saints; and also every tract lying westward, even unto the line running directly between Jew and Gentile. And also every tract bordering by the prairies, inasmuch as my disciples are enabled to buy lands. Behold this is wisdom, that they may obtain it for an everlasting inheritance.

And let my servant Sidney Gilbert, stand in the office which I have appointed him, to receive monies, to be an agent unto the church, to buy land in all the regions round about, inasmuch as can be in righteousness, and as wisdom shall direct.

And let my servant Edward Partridge, stand in the office which I have appointed him, to divide the saints their inheritance, even as I have commanded, and also those whom he has appointed to assist him.

And again, verily I say unto you, let my servant Sidney Gilbert plant himself in this place, and establish a store, that he may sell goods without fraud, that he may obtain money to buy lands for the good of the saints; and that he may obtain whatsoever things the disciples may need to plant them in inheritance. And also let my servant Sidney Gilbert obtain a license, (behold here is wisdom, and whoso readeth let him understand), that he may send goods also unto the people, even by whom he will, as clerks employed in his service, and thus provide for my saints, that my gospel may be preached unto those who sit in darkness and in the region and shadow of death.

And again, verily I say unto you, let my servant William W. Phelps be planted in this place, and be established as a printer unto the church; and lo, if the world receiveth his writings, (behold here is wisdom) let him obtain whatsoever he can obtain in righteousness, for the good of the saints. And let my servant Oliver Cowdery assist him, even as I have commanded, in whatsoever place I shall appoint unto him, to copy, and to correct, and select, that all things may be right before me, as it shall be proved by the Spirit through him. And thus let those of whom I have spoken, be planted in the land of Zion, as speedily as can be, with their families, to do those things even as I have spoken.

And now concerning the gathering, let the bishop and the agent make preparations for those families which have been commanded to come to this land, as soon as possible, and plant them in their inheritance. And unto the residue of both elders and members, further directions shall be given hereafter. Even so, Amen.

NAUVOO CONFERENCE MINUTES.

From the Times and Seasons.

City of Nauvoo, October 6, 1844.

Thousands having arrived on the ground by ten o'clock A. M. Elder P. P. Pratt called the people to order. Singing by the choir. Prayer by Elder Phelps. Some instructions were given by Elder Pratt, when President B. Young having arrived, arose to lay before the brethren the matters to be attended to during the conference. This day will be devoted to preaching and instruction, and we will attend to business to-morrow. If the Twelve could have had their desires when they returned home, they would have set their houses in order, and devoted themselves to fasting and prayer. It has not been the Twelve who desired to have business which pertains to this conference, transacted previously, it was others who urged it on. Some elders who have known the organization of the church from the beginning, have faltered and become darkened. We feel to give the necessary instruction pertaining to the church, and how it has been led, &c. It is necessary that the saints should also be instructed relative to building the temple, and spreading the principles of truth from sea to sea, and from land to land until it shall have been preached to all nations, and then according to the testimony of the ancients, the end will come. When the Lord commences to work upon the earth he always does it by revealing his will to some man on the earth, and he to others. The church is built up by revelation, given from day to day according to the requirements of the people. The Lord will not cease to give revelations to the people, unless the people trample on his laws and forsake and reject him. I request that the Latter-day Saints may pray that we may have the outpouring of the spirit that we may hear, and I wish them to pray for me that I may have strength, and that I may make every principle I speak upon, so perfectly plain, that we may all understand as quickly as when we talk together upon our daily matters.

This church has been led by revelation, and unless we forsake the Lord entirely, so that the priesthood is taken from us, it will be led by revelation all the time. The question arises with some who has the right to revelation? I will not ascend any higher than a priest, and ask the priest what is your right? You have the right to receive the administration of angels. If an angel was to come to you and tell you what the Lord was going to do in this day, you would say you had a revelation. The president of the priests have a right to the Urim and Thummim, which gives all revelation. He has the right of receiving visits from angels. Every priest then in the church has the right of receiving revelations. Every member has the right of receiving revelations for themselves, both male and female. It is the very life of the church of the living God, in all ages of the world. The spirit of truth is sent forth into all the world to reprove the world of sin and righteousness, and of a judgment to come. If we were here to-day and had never heard this gospel, and a man was to come bounding into our midst, saying, he had come to preach the gospel, to tell us that God was about to restore the priesthood and and save the people, &c.; it would be your privilege, and my privilege to ask God in the name of Jesus Christ, as individuals, concerning this thing, whether it was of God, and get a testimony from God that it was true, and this would be revelation. Let us take some of these old fathers for an example, they have heard the gospel, they have been baptised &c., have had hands laid on them for the gift of the Holy Ghost—he has got a family of children, he has been led all his days by his own spirit, but now begins to come to understand he has the right to bow before the Lord and receive instruction from God, from day to day, how to manage his family, his farm, his merchandize, and to govern all the affairs of his house. I will take some of my younger brethren who have received the gospel, they have been ordained elders to hold the keys, &c. What is your privilege? It is your privilege to go and preach the gospel to the world, and to go by the power of the Holy Ghost, and you have no right to go without it. You have been ordained to go forth and build up the kingdom to a certain extent. No man ever preached a gospel discourse, nor ever will, unless he does it by revelation. You will do it

by the Holy Ghost, or when you tell the history of the gospel, the gospel will not be there. It has got to be done by revelation or the gospel you have not got, and when you preach, the people will still be left without the gospel. There never was a prophet on the earth that dictated to the people, but he dictated their temporal affairs as well as spiritual. It is the right of an individual to get revelations to guide himself. It is the right of the head of a family to get revelations to guide and govern his family. It is the right of an elder when he has built up a church to get revelations to guide and lead that people until he leads them and delivers them up to his superiors. An elder will always be a little in advance of those whom he has raised up if he is faithful.

He next showed how the saints are delivered up in their progress from those who give them up to the High Council, and from the High Council to the prophet, and from the prophet to the son, the elder brother, and from the son to his father. Are the keys of the kingdom taken from Joseph? Oh no; well then he still lives. He that believes in Jesus, as Joseph did, will never die. They may lay down their lives, but they still hold the keys. You are not going to be led without revelation. The prophet has stepped behind the vail and you have the right to obtain revelations for your own salvation. Who stood next to the prophet when he was here. You have all acknowledged that the Twelve were the presidents of the whole church when Joseph was not; and now he has stepped behind the vail, he is not here, and the Twelve are the presidents of the whole church. When did Joseph become a prophet? I can tell you, when he became an apostle. (Years and years before he had the right of holding the keys of the Aaronic priesthood, he was a prophet, even before he was baptised.) There has been a perfect flood of revelation poured from this stand all the time and you did not know it. Every spirit that confesses that Joseph Smith is a prophet, that he lived and died a prophet, and that the Book of Mormon is true, is of God, and every spirit that does not is of anti-Christ.

It is the test of our fellowship to believe and confess that Joseph lived and died a prophet of God in good standing; and I don't want any one to fellowship with the Twelve who says that Joseph is fallen. If you don't know whose right it is to give revelations, I will tell you It is mine. (There never has a man stood between Joseph and the Twelve, and unless we apostatize there never will. (If Hyrum had lived he would not have stood between Joseph and the Twelve, but he would have stood for Joseph.) Did Joseph ordain any man to take his place? He did. Who was it? It was Hyrum, but Hyrum fell a martyr before Joseph did. If Hyrum had lived he would have acted for Joseph, and then when we had gone up, the Twelve would have sat down at Joseph's right hand, and Hyrum on the left hand. The bible says; God hath set in the church, first apostles, then comes prophets afterwards, because the keys and power of the apostleship are greater than that of the prophets. Sidney Rigdon cannot hold the keys without Joseph, if he had held the keys with Joseph and been faithful he would have been with us. If the Twelve do not apostatize they carry the keys of this kingdom wherever they go. He concluded by requesting all the brethren to tarry with us until all the business is through.—The meeting adjourned, by a blessing from Elder H. C. Kimball, until Two o'Clock.

Two o'Clock, P.M.

The meeting was opened as usual by singing and prayer, by elder W. W. Phelps, after which elder John Taylor arose and addressed the people. He said it was with peculiar feelings that he arose to address the congregation. This is the first general conference that has been held where your beloved prophet and patriarch are not present. When I look at the many difficulties and severe trials we have passed through, it fills me with peculiar feelings. I feel happy to see that the people still seem determined to hold on to those principles which have been given to us through revelation. Nothing shall separate us from those principles which we have imbibed, neither life nor death. By the voice of Jehovah we have been sustained and will be sustained so long as we put our trust in him. We have not followed "cunningly devised fables," but those principles which have come from God. So long as we are sustained and upheld by the

arm of Jehovah, we shall stand: mobs may rage, and the rulers may imagine vain things; but God has said, touch not mine anointed and do my people no harm; and if harm does befall them, wo to that man by whom it comes. If our prophets have been taken, they are gone to plead our cause before the Father. And if we are deprived of their persons, presence, and counsel, that is no reason why we should be deprived of the counsel of God to direct us in all our movements whilst pressing our journey here below. We are in possession of the same principles, the same priesthood, the same medium of communication and intelligence, and of those things which will not only secure our happiness here, but hereafter. When we speak of these matters we speak of things which we know assuredly, and although our prophet and patriarch are taken, all things pertaining to our salvation will roll on and progress with as great rapidity, and can be as effectually secured and accomplished as if they were here themselves. God has secured to us those things in relation to our salvation which has been in his bosom since the world began. He has in his providence seen fit to call our brethren to himself; but he has left others to take their places, who can teach us principles and lead us to those things whereby we may ultimately be clothed with glory, honor, immortality, and eternal life. If we had built upon a false foundation we might have made a mistake in relation to our gathering together to be instructed; but we have not; our present revelations agree with the past. The prophets said that the people would gather together, "those who had made a covenant with God by sacrifice;" and the word and purposes of God must stand unchanged, they do not rest upon any mere casualty. Did the prophet ever tell us that if a certain man should happen to die we should scatter abroad? No! no such thing ever emanated from the mouth of God. We assembled together to fulfill the revelations of the Great Jehovah, to bring about the dispensation of the fulness of times, to build up a Zion to the Most High, that he might be glorified. We are assembled here to bring about great events, to fulfil the things spoken of by the prophets, and secure to ourselves an inheritance in the everlasting kingdom of God. Shall we then be led about by the foolish notions of any man? No! we will not, but we will accomplish those things which are commanded us. We will not be diverted from our course, though earth and hell oppose. Shall we fear the puny arm of man, or the prating of a wretched mobocrat? No! What have we to fear? We have nothing but God to fear.

It is true we have not much to live for, and if we have no hope beyond the grave we should be of all men most miserable. We are oppressed, and slandered and persecuted all the day long; all that I care for is to do the will of God, and secure to myself all those blessings which the gospel will warrant me, I have been brought to the gates of death, but I don't fear it; I care nothing about it. You feel as I do in relation to these matters, for your conduct has proved it during the late difficulties. I know that the majority of the people are endeavouring to serve God with all their hearts, and are they not prepared to die? There is nothing in death we have to fear; it is not half as much to die as it is to be persecuted all the day long. Our great object then is to accomplish the thing that we set out for. When we gathered together we expected to meet tribulation; the elders that preached to you told you this, or else they did not do their duty. We have been told there would be earthquakes in divers places, and pestilence, and war, and persecutions, and distress, and famine. Do these things move us? If the bud is so bitter I wonder what the fruit will be. Don't you expect to be worse off than you are now? John saw an innumerable company and wanted to know where they came from; it was told to him that they are they which came out of great tribulation. That is the path we have got to tread. The scripture says; "Wo unto you when all men shall speak well of you;" but that curse has never come upon us, for there are some few here and there who will not speak well of you. But "blessed are ye when men shall revile you, and persecute you, and say all manner of evil against you falsely for Christ's sake." Do you think there is any more evil that they have not said? If there is, let it come. What is it that makes you be evil spoken of? you used to have a good name and reputation where you resided; what is the reason you are now so much spoken against? You have dared to believe the gospel; you have dared to obey it; and that is the reason the world hates you. I know there is

not a better set of men than those by whom I am surrounded; I know there is not a more virtuous set of people on the earth, and yet all manner of evil is spoken of you. Shall we cry and go mourning all the day long? No, we will rejoice and be exceedingly glad, for great is our reward in heaven, I feel to rejoice; we have cause to rejoice for all manner of evil is spoken against us falsely, and I will say hallelujah, for the Lord God omnipotent reigneth. What did we know of God, of religion, of heaven or hell, until it was made known to us through this gospel? We knew nothing. Why are we taking so much pains to build that temple? That we may fulfil certain ordinances, and receive certain endowments and secure to ourselves an inheritance in the eternal world. Every man, woman, and child within the sound of my voice, are interested in the building of that temple. We know very little as a people yet, we don't know so much as the former day-saints. The Saviour said to his disciples, "whither I go ye know, and the way ye know;" but how many of *you* know the locality of the Saviour and the way to go to him; I know there are some here who know how to save themselves and their families, and it is this which occupies their attention all the day long, and it was this which occupied the attention of our beloved prophet. Abraham obtained promises through the gospel, from God, for himself and his posterity. There were some upon this continent who also obtained promises, in consequence of which the Book of Mormon came forth! The first thing we have got to do is to build a temple, where we can receive those blessings which we so much desire. Never mind mobocrats, but let us do what God has commanded us. You that are living at a distance, don't fear these cursed scoundrels; we are all in the hands of God; we are all the servants of God; and we are going forth to do the things of God.

He exhorted the saints to be virtuous, humble, and faithful, and concluded by blessing the saints.

He said further, in relation to the baptisms for the dead, that it would be better for the saints to go on and build the temple, before we urged our baptisms too much. There are cases which require being attended to, and there are provisions made for them; but as a general thing he would advise them not to be in too great a hurry. He said one of the clerks had asked whether any should be baptised who had not paid their tithing; it is our duty to pay our tithing, one tenth of all we possess, and then one tenth of our increase, and a man who has not paid his tithings is unfit to be baptised for his dead. It is as easy for a man who has ten thousand dollars to pay one thousand, as it is for a man who has but a little to pay one tenth. It is our duty to pay our tithing. If a man has not faith enough to attend to these little things, he has not faith enough to save himself and his friends. It is a man's duty to attend to these things. The poor are not going to be deprived of these blessings because they are poor: no, God never reaps where he has not sown. This command is harder for the rich than the poor. A man who has one million dollars, if he should give one hundred thousand, he would think he was beggared for ever. The Saviour said how hardly do they that have riches enter the kingdom of heaven.

Bishop Miller arose to say that on yesterday the bishops had to go in debt to get some wood to save some poor from suffering, and they wanted to take up a collection to pay the amount; he was opposed to taking up a collection in the congregation, but necessity required it on this occasion.

After the collection was taken up, the conference adjourned until to-morrow at ten o'clock.

Monday October 7, Ten o'Clock, A.M., 1844.

Conference met pursuant to adjournment, and opened by singing and prayer, by elder Parley P. Pratt, after which, President Young arose to exhort the Saints to keep their minds on the business before them, and not to be in a hurry to get away.

The first business that we shall attend to, will be to present the several quorums before the conference, for the purpose of taking an expression of the brethren and sisters, whether they will sustain the officers according to their several appointments. I shall therefore give way, and I am to hear motions and present them to the conference for their action: wherefore,

It was motioned by elder Heber C. Kimball, that we as a church endeavour to

carry out the principles and measures heretofore adopted and laid down by Joseph Smith, as far as in us lies, praying Almighty God to help us to do it. This motion was put to the conference by President Young, and carried unanimously.

President Young said by way of explanation, that, this is as much as to say that we receive and acknowledge Joseph Smith as a prophet of God; being called of God, and maintaining his integrity and acceptance until death.

Elder H. C. Kimball then moved that we carry out all the measures of Hyrum Smith, the prophet and patriarch of the church, so far as in us lies, by the help of God.

This motion was also carried unanimously.

President Young said, this is an acknowledgement, that he lived approved of God, and died a martyr for the truth.

Elder W. W. Phelps moved that we uphold Brigham Young the president of the quorum of the Twelve, as one of the Twelve, and first presidency of the church.

This motion was duly seconded, and put to the church by elder John Smith, and carried unanimously.

Moved by President John Smith, and seconded, that we receive elder Heber C. Kimball as one of the Twelve, and that he be sustained as such by the church. Carried unanimously.

Moved and seconded, that we receive elder Orson Hyde as one of the Twelve, and that he be sustained as such by the church. Carried unanimously.

Moved and seconded, that we receive elder Parley P. Pratt as one of the Twelve, and that he be sustained as such by the church. Carried unanimously.

Moved and seconded, that we receive elder William Smith as one of the Twelve and that he be sustained as such by the church. Carried unanimously.

Moved and seconded, that we receive elder Orson Pratt as one of the Twelve, and that he be sustained as such by the church. Carried unanimously.

Moved and seconded, that we receive Elder John E. Page as one of the Twelve, and that he be sustained as such, by the church. Carried unanimously.

Moved and seconded, that we receive Elder Willard Richards as one of the Twelve, and that he be sustained as such by the church. Carried unanimously.

Moved and seconded, that we receive Elder Wilford Woodruff as one of the Twelve, and that he be sustained as such by the church. Carried unanimously.

Moved and seconded, that we receive Elder John Taylor as one of the Twelve, and that he be sustained as such by the church. Carried unanimously.

Moved and seconded, that we receive Elder George A. Smith as one of the Twelve, and that he be sustained as such by the church. Carried unanimously.

Moved by Elder H. C. Kimball that Elder Amasa Lyman stand in his lot. The motion was seconded.

President Young said, by way of explanation, that Elder Amasa Lyman is one of the Twelve, just in the same relationship as he sustained to the first presidency. He is one in our midst and a counsellor with us.

The motion was then presented and carried unanimously.

Moved and seconded, and after some discussion, carried unanimously, that Elder Lyman Wight be sustained in his office, to fill the place of Elder D. W. Patten, (martyred,) but not to take his crown, for that, as the Lord has said, no man can take.

Elder Snow moved that George Miller be received as the president of the High Priest's quorum. Carried unanimously.

President Miller moved that Noah Packark and William Snow be sustained as counsellors. Carried unanimously.

President John Smith moved that William Marks be sustained in his calling as president of this stake.

Elder W. W. Phelps objected, inasmuch as the High Council had dropped him from their quorum.

Elder S. Bent explained and said, the reason why the High Council dropped Elder Marks was, because he did not acknowledge the authority of the Twelve, but the authority of Elder Rigdon.

President Young said that a president of a stake could be dropped without taking his standing from him in the church. But not so with the first presidency or the Twelve. A president of a stake is only called for the time being, if you drop him he will fall back into the High Priest's quorum.

The motion was then put, but there were only two votes. The contrary vote was put and carried by an overwhelming majority.

Elder H. C. Kimball moved that Elder John Smith stand as the president of this stake. Carried unanimously.

President Young then said, the Macedonia church must select their own man for a president, as Elder John Smith is coming here.

President John Smith moved that Elder C. Rich be one of his council. Carried unanimously.

Moved and seconded, that S. Bent, James Allred, Dunbar Wilson, George W. Harris, Wm. Huntingdon, sen., Newel Knight, Alpheus Cutler, Aaron Johnson, Henry G. Sherwood, Thomas Grover, Ezra T. Benson, and David Fulmer, be sustained as the high council. Carried unanimously.

Elder H. C. Kimball moved that Elder Joseph Young stand as first president over all the quorums of the seventies. Carried unanimously.

Moved and seconded, that Levi W. Hancock be sustained as one of the presidents of the seventies. Carried unanimously.

Moved and seconded, that Daniel S. Miles be sustained as one of the presidents of seventies. Carried unanimously.

Moved and seconded, that Zerah Pulcipher be sustained as one of the presidents of seventies. Carried unanimously.

Moved and seconded, that Josiah Butterfield be cut off from the church. Carried unanimously.

President Young showed that it was because he had got a little money and was lifted up.

Moved and seconded, that Henry Herriman be sustained as one of the presidents of seventies. Carried unanimously.

President Young said, that the seventies had dropped James Foster, and cut him off, and we need not take an action upon his case.

Moved and seconded, that Jedediah M. Grant take the place of J. Butterfield in the quorum of seventies. Carried unanimously.

Elder H. C. Kimball moved that N. K. Whitney stand as our first bishop, in the church of Jesus Christ of Latter-day Saints. Carried unanimously.

Moved and seconded, that George Miller stand as second bishop. Carried unanimously.

Moved and seconded, that Samuel Williams retain his office as president of the elders quorum. Carried unanimously.

Moved and seconded, that Jesse Baker and Joshua Smith be sustained as his counsel. Carried unanimously.

Moved and seconded, that Stephen M. Farnsworth retain his office as president of the priests. Carried unanimously.

Moved and seconded, that E. Averett retain his standing as president of the teachers. Carried unanimously.

Moved and seconded, that Jonathan H. Hale, Isaac Higbee, John Murdock, David Evans, Hezekiah Peck, Daniel Carns, Jacob Foutz, Tarlton Lewis, and Israel Calkins, be sustained as bishops in their several wards. Carried unanimously.

President Young being fatigued gave place for Elder P. P. Pratt, who got up to preach his old sermon, viz., "That we continue our united and ceaseless exertions to build this temple." He referred to the discoveries of Elders Rigdon and Samuel James. They said nothing about building the temple—the city—feeding the poor, &c. We heard a great deal about the Mount of Olives—brook Kedron—Queen Victoria—great battles, &c. This brought to my mind a good text in Webster's Spelling-book, the "Country Maid and the Milk Pail." He then went on to shew the importance of "building the temple." He bore testimony that the people had harkened unto the voice of the Lord, and to his commandments, and

that they were still hearkening, and, consequently, we should be sustained here until we shall complete the temple, and receive our endowment. He showed the consequences if we did not build it, that "we should be rejected as a people, with our dead." When the elders go abroad to teach the people, let them teach what we have to do, and what is depending on us, and not spend their time in quoting multitudes of scripture to prove one point. We went to build up Nauvoo, never mind Gog and Magog, the brook Kedron, &c., never mind the old countries; God has something to do there by and by, but not just now. He recommended the brethren to make improvements and enlarge themselves without fear; for we shall not be moved till God suffers it. We are the only people who do not fear death, we have no need to fear it. He next said, he would give the people a little religious advice. He advised those who had means to go to getting sheep to consume the vegetation and raise wool, by which means our women would be well employed in manufacturing the wool. He said, in proper time, we shall have gold and silver, and food and clothing, and palaces in abundance: we will create them by our labour.

President Young advised the saints to come, after intermission, prepared to tarry till evening if necessary. They have much instruction to give and want an opportunity to give it. He advised the saints to call and get O. Pratt's Mormon Almanac, which is something new.—After some few exhortations he closed the meeting till two o'clock by blessing.

Two o'Clock, P.M.

Meeting opened by singing, and prayer by Elder John Taylor, after which Elder Taylor presented a communication from Mr. Small, declaring his full faith in Elder Rigdon's doctrine. Moved and seconded, that he be cut off from the church. Carried unanimously.

Elder H. C. Kimball addressed the congregation on the principles of salvation by the celestial law. He went on to show the order of the resurrection, and that there are different orders or degrees, wherever death finds us the resurrection will take hold of us. We desire to obtain a fulness of celestial glory, but many will be disappointed. It is for this that we pray every day that the Lord will spare our lives that we may obtain it. President Joseph never rested till he had endowed the Twelve with all the power of the priesthood, because he was about to pass within the vail. He designed that we should give it to you and you cannot be saved without it. You cannot obtain these things until that house is built. I and my brethren are willing to do all that lies in our power to finish that house for your benefit, that you may go where Joseph is gone. We have got to carry out Joseph's measures and you have got to assist us. When Jesus was upon earth his time was spent in endowing the twelve apostles that they might do the things he had left undone, and carry out his measures, and upon the same principle we carry out Joseph's measures. We have no rest—don't sleep half as much as you do. We need your prayers. It is necessary to put away all wickedness from our midst,—all grog-shops and bad houses. Drunkenness, and such things, will be our overthrow, if we are ever overthrown. The best way to put these things away is, never to frequent such places. It is necessary for us to put away all this frolicking and dancing over the blood of the prophet, where it was drenched in blood from the coffin. When the prophet had a dance at his house he said everything against it he could, and now men go and practise the same things. Shall we put these things away? I say, yea. We have an ungodly race here among us who are leading our young people away.—They will open their doors and let men go in, and say everything against the Twelve and the church they are capable of. I never frequent such places. I cast them far from me. Are you not under the same obligations and responsibility, ye elders, high priests, teachers, deacons, and members?

He then went on to show that the saints could not obtain the blessings they want until the temple is finished. We want all to pay their tithing that they may receive the blessings.

President Young arose and said that, it had been moved and seconded that, Ashael Smith should be ordained to the office of Patriarch. He went on to show

that the right to the office of Patriarch to the whole church belonged to William Smith as a legal right by descent. Uncle Ashael ought to receive the office of Patriarch in the church.

The motion was put and carried unanimously.

President Young wanted to say a few words on the principles of tithing. There has been so much inquiry, it becomes irksome. The law is, for a man to pay one-tenth of all he possesses for the erecting of the house of God, the spread of the gospel, and the support of the priesthood. When a man comes into the church, he wants to know if he must reckon his clothing, bad debts, lands, &c. It is the law to give one-tenth of what he has got, and then one-tenth of his increase or one-tenth of his time. A man comes and says, he was sick six months, and what is required of me? Why, go and pay your tithing for the time you are able to work. Some say, they have been preaching, and want to know if that don't pay their tithing. Well, it will if you want to have it so. He then went on to recommend the brethren not to sell their grain but bring it into the city and store it, and not take it to Warsaw. He next referred to L. Wright's going away because he was a coward; but he will come back and his company; and James Emmett and his company will come back.

How easy would it be for the Lord, if an army of mobs was to come within one mile of this place, to turn the north-west winds upon them, and with snow, hail, and rain, make them so, that they would be glad to take care of themselves and leave us alone. He then referred to the Missourians, when Joseph and others went to jail, snapping their guns at the brethren, but their guns would not go off, &c. The Lord never let a prophet fall on the earth until he had accomplished his work, and the Lord did not take Joseph until he had finished his work, and it is the greatest blessing to Joseph and Hyrum, God could bestow to take away, for they had suffered enough. They are not the only martyrs that will have to die for the truth. There are men before me to-day who will be martyrs, and who will have to seal their testimony with their blood. I believe this people is the best people of their age that ever lived on earth, the church of Enoch not excepted. We want you to come on with your tithes and offerings to build the temple; and when it is finished we want you to spend a year in it, and we will tell you things you never thought of.

The Twelve then proceeded to ordain Asahel Smith as follows:—

Brother Asahel Smith, in the name of the Lord Jesus Christ, of Nazareth, we lay our hands upon your head to ordain you to the office of Patriarch in this last church of Jesus Christ, and we bestow upon you the keys and power, and the right and authority of blessing as a Patriarch in the church of Jesus Christ—and, we say unto thee, that thou shalt be father to many. Thou shalt feel the spirit of the Lord more than thou hast ever done heretofore. Thy heart shall be enlarged, and it shall be thy delight to bless thy family, and thy posterity, and the fatherless, and widow; and the spirit of the Lord will rest upon you to predict upon the heads of those on whom you lay your hands, things that shall be hereafter,—even in the eternal world. We ask thee, O Lord, in the name of Jesus Christ, that thou would send thy Spirit upon this thy servant, that his heart may circumscribe the wisdom and knowledge of this world, and be enlarged so as to comprehend the things of eternity. We say unto thee, thou art blessed—thou art of royal blood, and of thy lineage shall arise great and powerful men on the earth. We seal upon you the powers we have mentioned with the keys thereof upon your head in the name of Jesus Christ. Thou art the anointed of the Lord, one who shall stand in the latter days and be a pillar in the church of the living God, and one in whom the saints of God may trust to ask counsel. These blessings we seal upon you in the name of Jesus Christ. Amen.

President Young then said, we want the conference to continue to-morrow for business. We want the high priests' quorum together. President Miller will organize them on the right of the stand.

The presidents of the seventies will organize all the seventies. We want to select a number of high priests to go through the states to preside over congregational districts. Then we want to have the elders quorum organized that we can take

out the elders quorum and fill up the seventies. We want all the seventies to be here and their presidents. We want them organised and begin to fill up the second quorum and then the third and the fourth, to the tenth. The business of the day will be to ordain the presidents of the seventies and then fill the quorum of seventies from the elders' quorum, and select men from the quorum of high priests to go abroad and preside.

The conference then adjourned until to-morrow at nine o'clock, by blessing from president John Smith.

Tuesday Morning, October 8th, 1844.

Previous to opening the services of the day, elder John Taylor made some remarks on our temporal economy. He proceeded to say, that we have the means of wealth within ourselves. We have mechanics of every description, from every country; men who are capable of carrying through any branch of manufacture. We want capital to commence with; but is not necessary to wait for a very large amount, for it is safer to go to work with small means than with an immense sum; for a rich man is very apt to overlook himself, and for want of proper calculation often scatters his means without accomplishing any benefit to community. We can be made rich by our own enterprise and labour. Look at Great Britain! how have they obtained it? They have obtained it by encouraging their own manufactures. It is true, the poor are oppressed there; but it is not the manufactures that oppress the people. We are not going to start anything on a large scale: our calculation is to have the saints manufacture everything we need in Nauvoo, and all kinds of useful articles to send abroad through the States and bring money here. Franklin says, time is money, and we want to spend our time in something that is useful and beneficial. Since we come here we have laboured under every disadvantage. We have purchased Nauvoo, and much of the surrounding country, which has taken all our money. We have no need now to purchase more land; we now want to hit upon a plan to enable you to take your hands out of your pockets and build work shops and other places of industry. We have silk weavers, and cotton weavers, and every kind of mechanics that can be thought of. We want these to come together, and we want those who have money to lay it out and find them work. We have men here who can take the raw silk, and from that carry it through every process and manufacture the shawls and dresses our women wear. We want to purchase raw cotton and manufacture it into wearing apparel, &c. If we can manufacture cotton, silk, and woollen goods, we can keep our money at home; we will encourage home manufacture, as the Quakers do. We want all the cutlers to get together and manufacture our knives and forks, &c., &c. I know that we, as a community, can manufacture every thing we need. But I must now desist as the time to commence meeting has arrived.

Elder H. C. Kimball now appeared and took charge of the meeting, which was opened by singing and prayer, by elder W. W. Phelps.

Elder G. A Smith moved that all in the elder's quorum under the age of thirty-five should be ordained into the seventies, if they are in good standing, and worthy, and will except it. The motion was seconded and carried unanimously.

Elder H. C. Kimball stated that president Joseph Young's wife was very sick and he wished to have her blessed, that brother Young might tarry and perform the duties of his office, and if the congregation would bless her let them say amen, and all the congregation said amen.

He then recommended all those elders who are under the age of thirty-five, and also all the priests, teachers, deacons, and members, who are recommended to be ordained, to withdraw and receive an ordination into the seventies, which was done.

President B. Young then appeared and proceeded to select men from the high priest's quorum, to go abroad in all the congregational districts of the United States, to preside over the branches of the church, as follows:—

David Evans, A. O. Smoot, Edson Whipple, Harvey Green, J. S. Fulmer, J. G. Divine, J. H. Johnson, Lester Brooks, J. B. Nobles, Rufus Fisher, D. B. Huntingdon, Jefferson Hunt, Lorenzo Snow, William Snow, Noah Packard, A. L. Tippets, J. C. Kingsbury, Jacob Foutz, Peter Haws, Thomas Gates, Simeon

Carter Albert Brown, Levi Gifford, Elijah Fordham, Edward Fisher, Franklin D. Richards, Isaac Clark, J. S. Holman, Wandell Mace, Charles Thompson, John Murdock, John Chase, A. L. Lamoreaux, E. T. Benson, Thomas Grover, C. L. Whitney, Addison Everett, Moses Clawson, William Parks, George Colson, H. W. Millen, Isaac Higbee, Daniel Carns, Joseph Holbrook, John Lawson, Abel Lamb, J. H. Hale, G. D. Watt, J. W. Johnson, L. T. Coons, J. L. Robinson, Howard Corey, M. Serrine, Pelatiah Brown, E. H. Groves, G. P. Dykes, Willard Snow, Wm. Felshaw, Winslow Farr, Shadrach Roundy, S. B. Stoddart, E. D. Wolley, Solomon Hancock, Abraham Palmer, James Brown, R. Mc. Bride, W. D. Pratt, Martin H. Peck, Morris Phelps, D. Mc Arthur, Archibald Patten, L. H. Ferry, Charles Crisman, Lyman Stoddart, Arnold Stevens, David Fulmei, Joseph Allen, Andrew Perkins, Daniel Carter, W. G. Perkins, Graham Coltrin, D. H. Redfield, Titus Billings, Harvey Olumstead, Daniel Stanton.

President Young explained the object for which these high priests were being sent out, and informed them that it was not the design to go and tarry six months and then return, but to go and settle down, where they can take their families and tarry until the Temple is built, and then come and get their endowment, and return to their families, and build up a stake as large as this.

President Young selected from the elders' quorum some to be ordained high-priests, whose names for want of room are omitted for the present.

He also selected a number more to go into the seventies, after which, the remainder of the morning was spent in calling out the several quorums of seventies, and giving charges to the several presidents.

Brother Joseph L. Haywood was ordained under the hands of Elder B. Young, H. C. Kimball, and P. P. Pratt, to be a bishop to the church in Quincy, Illinois.

Previous to adjournment, the presidents of the seventies ordained upwards of four hundred into the quorums of the seventies, and the presidents of the high priests' quorum ordained forty into their quorum.

The meeting then adjourned until two o'clock, p. m.

Two o'Clock, P.M.

Conference resumed business. Those presidents of the seventies who were present, and had not received an ordination to the presidency over the seventies, were called out and ordained, under the hands of President Joseph Young and others.

The remainder of the afternoon was spent in filling up the quorums of seventies, and at the close, eleven quorums were filled and properly organized, and about forty elders organized as a part of the twelfth quorum.

President B. Young then said that the elders, young men who are capable of preaching, will be ordained; but do not be anxious. You must now magnify your calling. Elders who go to borrow horses or money, and running away with it, will be cut off from the church without any ceremony. They will not have as much lenity as heretofore. The seventies will have to be subject to their presidents and council. We do not want any man to go preaching unless he is sent. If an elder wants to go to preaching let him go into the seventies. You are all apostles to the nations, to carry the gospel; and when we send you to build up the kingdom, we will give you the keys, and power and authority. If the people will let us alone we will convert the world, and if they persecute us we will do it the quicker. I would exhort all who go from this place to do right, and be an honour to the cause. Inasmuch as you will go forth and do right you shall have more of the spirit than you have had heretofore. We have had a good conference; we have had beautiful weather, and no accidents; and if you will go and do honour to the Lord for this, say amen; and all the people said, amen.

On motion, the conference adjourned until 6th April next, at ten o'clock, A. M.

Meeting dismissed by prayer, from Elder H. C. Kimball.

BRIGHAM YOUNG, President.
WILLIAM CLAYTON, Clerk.

ADDRESS TO THE SAINTS.

BELOVED SAINTS—I wish to call your attention to an important subject, a subject that involves important consequences. First, the saints as a people are called with a holy calling, yea, a call from the Saviour of the world by direct revelation to his servant Joseph, to whom was given the authority of the Holy Priesthood (that was taken from the earth in consequence of a departure from its ordinances, after the days of the Apostles,) and to him was given a commandment to call upon the inhabitants of the earth to repent, and inasmuch as they repented to administer unto them the ordinances of the gospel, and also to ordain others unto the same power in order to build up the church of Christ again on the earth, and gather together the honest in heart to Zion, the dwelling-place for the pure in heart, that they might be prepared for the coming of the Son of God.

To effect this great purpose of God, is given the authority of the Holy Priesthood, and the pure unadulterated principles of life and salvation are committed to the care of the servants of God, by which the understandings of men are enlightened, and their judgments informed, and by which they know that they are heirs of eternal life. Oh, how important is the position of those who are appointed and ordained to watch over those doctrines and principles, given by the author of our existence for the salvation of the workmanship of his hands.

What humility should we possess when we stand before God, and our fellow-men to point out the way to eternal life. How careful should we be, lest through vain glory and the love of self-esteem, or to gain the applause of the world, we should depart from those pure principles committed to our charge, and lead men astray, by which they come short of the glory they anticipate; how can we meet them at the bar of God, under such circumstances, and not find the blood of souls in the skirts of our garments. O, ye Latter-Day Saints, prove to the world that ye have received the spirit of truth, by speaking the truth on all occasions, by keeping your word sacred when you promise, dealing uprightly with all parties, not shunning to declare the truth, both by precept and example.

Know this, dear brethren, that all the powers of darkness with mobs combined, can never destroy the church of Christ established upon the principles of truth, and revelations from God. No, brethren, the power of destroying the church of God, remains only in the church itself, and it can only be effected by a departure from the principles of truth; for when the church ceases to be governed by the laws of heaven, it ceases to exist; inasmuch as we are servants of him whom we obey. The preservation of these principles, pure and unadulterated, can only be effected by the united exertions of the saints, both those who have the priesthood, and those who have it not. When we consider the responsibility of the Twelve Apostles, on whom is laid the burden to regulate the affairs of the church in all the world, and to see that the gospel is proclaimed in its purity to all nations. Let us consider them as members of the church whom God has appointed as his servants, to whom he has committed the watch-care of the whole, and when the Lord speaks through them, and communicates that intelligence by authorized servants, let the saints give heed, but not otherwise, and by so doing, they will avoid being troubled with false doctrine by those who come to them without being sent, proclaiming strange things in order to exalt themselves in the eyes of men.

Let the saints understand the order, that those who are appointed to preside over the church in Britain, are responsible to God and the authorities of the church who placed them in that position, to preserve the purity of the principles of the plan of salvation, and the order that God has instituted, and to see that there is no departure from the laws of God; and with a due sense of our important duty, we shall take heed to communicate all things necessary for the building up and instruction of the saints; therefore, let them give no heed to the false charges that are brought against the authorities by aspiring individuals, who do so as an apology for their own proceedings, and in order to obtain followers with them. Give little heed to such individuals, and they will not trouble you long. My brethren in the priesthood, let me exhort you to proclaim the first principles of the gospel to those out of the kingdom of God, that they may find their way into it, and teach them who are in the church, to live the life of a saint of God, and that it will be by purity of principle, exemplified by the life and conduct of the saints, that will make the church of God triumphant over error and every false principle, and secure to us eternal life in the kingdom of God.

I wish further to say to the Saints, that as there is a rumour abroad that if the temple in Nauvoo was not completed so that the Saints could assemble in it, and receive this endowment on the 16th of April, 1844; that God would reject the Saints as a people, and with this impression some have ceased to contribute towards its completion, and I now wish to say what I have heard from the mouth of our beloved Prophet, three or four

times; the first time at a General Conference in 1843, he said there would not be another General Conference until the Temple was completed, and it has been so; all the Conferences held in Nauvoo since that time, have been *special* Conferences; and also if the Saints did not continue to labour on the Temple, and use every exertion to complete it that the Lord would reject them and their dead, for there were ordinances pertaining to the endowment and organization of the priesthood, and for the dead that could not be attended to elsewhere, any more than Moses could in his day organize the priesthood, and attend to all the ordinances of the same until he completed the tabernacle which was a pattern of heavenly things. Now, the question that remains, is, have the Saints ceased to labour on the Temple from that day to this, only when the mob was upon them, and the Prophet and the Patriarch were slain? I answer, *No;* and would some of those who withhold their pence be as faithful as those who have borne the burden in the heat of the day, we might now behold the top stone carried to its place with shoutings of "grace, grace unto it." But I will say for the benefit of the Saints who have contributed their mite, they have an interest in the house of God, and will in no wise lose their reward, and notwithstanding all the persecutions, we shall soon see the House of God completed, and his servants receive their promised blessing.—Yours as ever,

REUBEN HEDLOCK.

Editorial.

WE have detained the press this month in order to announce the arrival of elder Wilford Woodruff, one of the quorum of the twelve apostles, accompanied by sister Woodruff and child; also elder Hiram Clark, and sister Clark; elder D. Jones, and sister Jones; elders Leonard Hardy, and Milton Holmes, who belong to one of the quorums of the seventies, they came into dock on Saturday the fourth instant; also of the arrival on the folowing day, of elders Henry Cuerden, and George Slater, both of the seventies. We congratulate the churches on the arrival of such a reinforcement from head quarters, and feel to rejoice in the prospect of the beneficial results that we anticipate from this visit.

NOTICES.

The Saints may expect in the next STAR an address from our beloved brother elder Wilford Woodruff, on the present position, and future prospects of the church, &c.

EMIGRATION.—The fine ship Palmyra, Captain Barstow, is expected to sail with a numerous party of emigrants, on the 16th instant.

We would also give further notice, that we shall have a ship to sail between the first and tenth of February; we shall feel obliged by all intending to emigrate at that time, to make early application, by sending a deposit, and forwarding names, ages, and occupations of the parties. As soon as the exact day of sailing is known, all applicants shall be apprized of it immediately.

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THE

LATTER-DAY SAINTS'

MILLENNIAL STAR.

No. 9. FEBRUARY, 1845. VOL. V.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 116.)

THE first Sabbath after our arrival in Jackson County, brother W. W. Phelps preached to a western audience, over the boundary of the United States, wherein were present specimens of all the families of the earth, for there were several families of the Indians, quite a respectable number of negroes, and the balance was made up of citizens of the surrounding counties, and fully represented themselves as pioneers of the west. At this meeting two were baptized who had previously believed in the fulness of the gospel. During this week the Colesville branch referred to in the latter part of the last revelation, and Sidney Rigdon and wife, and elders Morley and Booth arrived, and I also received the following:—

Revelation given in Zion, August, 1831.

Hearken, O ye elders of my church, and give ear to my word, and learn of me what I will concerning you, and also concerning this land unto which I have sent you: for verily I say unto you: blessed is he that keepeth my commandments, whether in life or in death; and he that is faithful in tribulation the reward of the same is greater in the kingdom of heaven.

Ye cannot behold with your natural eyes, for the present time, the design of your God concerning those things which shall come hereafter, and the glory which shall follow after much tribulation. For after much tribulation cometh the blessing, wherefore the day cometh that ye shall be crowned with much glory, the hour is not yet, but is nigh at hand.

Remember this which I tell you before, that you may lay it to heart, and receive that which shall follow. Behold, verily I say unto you, for this cause I have sent you that you might be obedient, and that your hearts might be prepared to bear testimony of the things which are to come; and also that you might be honoured of laying the foundation, and of bearing record of the land upon which the Zion of God shall stand; and also that a feast of fat things might be prepared for the poor; yea, a feast of fat things—of wine on the lees well refined, that the earth may know that the mouths of the prophets shall not fail; yea, a supper of the house of the Lord, well prepared unto which all nations shall be invited. Firstly, the rich and the learned, the wise and the noble; and after that cometh the day of my power: then shall the poor, the lame, and the blind, and the deaf, come in unto the marriage of the Lamb, and partake of the supper of the Lord, prepared for the great day to come. Behold, I the Lord have spoken it.

And that the testimony might go forth from Zion; yea, from the mouth of the city of the heritage of God: yea, for this cause I have sent you hither; and have selected my servant, Edward Partridge, and have appointed unto him his mission in this land; but if he repent not of his sins, which are unbelief and blindness of heart, let him take heed lest he fall. Behold, his mission is

given unto him and it shall not be given again. And whoso standeth in this mission, is appointed to by a judge in Israel, like as it was in ancient days, to divide the lands of the heritage of God unto his children; and to judge his people by the testimony of the just, and by the assistance of his counsellors, according to the laws of the kingdom which are given by the prophets of God: for verily I say unto you, my laws shall be kept on this land.

Let no man think that he is ruler but let God rule him that judgeth, according to the council of his own will: or, in other words, him that counselleth, or sitteth upon the judgment seat. Let no man break the laws of the land, for he that keepeth the laws of God hath no need to break the laws of the land; wherefore be subject unto the powers that be, until He reigns whose right it is to reign, and subdues all enemies under his feet. Behold the laws which ye have received from my hand, are the laws of the church, and in this light ye shall hold them forth. Behold, here is wisdom.

And now as I spake concerning my servant Edward Partridge, this land is the land of his residence, and those whom he has appointed for his counsellors; and also the land of the residence of him whom I have appointed to keep my storehouse, wherefore let them bring their families to this land, as they shall counsel between themselves and me; for behold, it is not meet that I should command in all things, for he that is compelled in all things, the same is a slothful and not a wise servant, wherefore he receiveth no reward. Verily, I say, men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness, for power is in them wherein they are agents unto themselves. And inasmuch as men do good they shall in nowise lose their reward; but he that doeth not anything until he is commanded, and receiveth a commandment with doubtful heart, and keepeth it with slothfulness, the same is damned. Who am I that made man, saith the Lord, that will hold him guiltless that obeys not my commandments? Who am I, saith the Lord, that have promised and have not fulfilled? I command and a man obeys not—I revoke and they receive not the blessing; then they say in their hearts, this is not the work of the Lord, for his promises are not fulfilled. But wo unto such, for their reward lurketh beneath, and not from above.

And now I give unto you further directions concerning this land. It is wisdom in me that my servant, Martin Harris, should be an example unto the church in laying his monies before the bishop of the church; and also this is a law unto every man that cometh unto this land to receive an inheritance, and he shall do with his monies according as the law directs. And it is wisdom also that there should be lands purchased in Independence, for the place of a storehouse, and also for the house of the printing,

And other directions, concerning my servant Martin Harris, shall be given him of the spirit, that he may receive his inheritance as seemeth him good. And let him repent of his sins, for he seeketh the praise of the world.

And also let my servant William W. Phelps stand in the office which I have appointed him, and receive his inheritance in the land. And also he hath need to repent, for I, the Lord am not well pleased with him, for he seeketh to excel, and he is not sufficiently meek before me. Behold he who has repented of his sins the same is forgiven, and I the Lord remember them no more. By this ye may know if a man repenteth of his sins. Behold he will confess them and forsake them. And now verily I say, concerning the residue of the elders of my church, the time has not yet come for many years, for them to receive their inheritance in this land; except they desire it through the prayer of faith, only as it shall be appointed unto them of the Lord. For behold they shall push the people together from the ends of the earth: wherefore assemble yourselves together, and they who are not appointed to stay in this land, let them preach the gospel in the regions round about; and after that, let them return to their homes. Let them preach by the way, and bear testimony of the truth in all places, and call upon the rich, the high, and the low, and the poor, to repent; and let them build up churches inasmuch as the inhabitants of the earth will repent.

And let there be an agent appointed by the voice of the church, unto the church in Ohio, to receive monies to purchase lands in Zion.

And I give unto my servant Sidney Rigdon, a commandment, that he shall write a description of the land of Zion, and a statement of the will of God, as it shall be made known by the spirit unto him; and an epistle and subscription, to be presented unto all the churches, to obtain monies, to be put into the hands of the bishop, to purchase lands for an inheritance for the children of God, of himself or the agent, as seemeth him good, or as he shall direct. For behold, verily I say unto you, the Lord willeth that the disciples, and the children of men, should open their hearts even to purchase this whole region of country, as soon as time will permit. Behold here is wisdom; let them do this lest they receive none inheritance, save it be by the shedding of blood.

And again, inasmuch as there is land obtained, let there be workmen sent forth, of all kinds, unto this land, to labour for the saints of God. Let all these things be done in order.—And let the privileges of the lands be made known from time to time, by the bishop, or the agent of the church. And let the work of the gathering be not in haste, nor by flight, but let it be done as it shall be counselled by the elders of the church at the conferences, according to the knowledge which they receive from time to time.

And let my servant Sidney Rigdon consecrate and dedicate this land, and the spot of the temple, unto the Lord. And let a conference meeting be called, and after that, let my servant Sidney Rigdon and Joseph Smith, jun. return and also Oliver Cowdery with them, to accomplish the residue of the work, which I have appointed unto them in their own land: and the residue as shall be ruled by the conferences.

And let no man return from this land, except he bear record by the way, of that which he knows and most assuredly believes. Let that which has been bestowed upon Ziba Peterson be taken from him: and let him stand as a member in the church, and labour with his own hands, with the brethren, until he is sufficiently chastened for all his sins, for he confesseth them not, and he thinketh to hide them.

Let the residue of the elders of this church, who are coming to this land, some of whom are exceedingly blessed even above measure, also hold a conference upon this land. And let my servant Edward Partridge direct the conference, which shall be held by them. And let them also return, preaching the gospel by the way, bearing record of the things which are revealed unto them; for verily the sound must go forth from this place unto all the world: and unto the uttermost parts of the earth, the gospel must be preached unto every creature, with signs following them that believe. And behold the Son of Man cometh: Amen.

On the second day of August, I assisted the Colesville branch of the church to lay the first log, for a house, as a foundation for Zion in Kaw township, twelve miles west of Independence. The log was carried and placed by twelve men, in honour of the twelve tribes of Israel. At the same time, through prayer, the land of Zion was consecrated and dedicated for the gathering of the Saints, by elder Rigdon; and it was a season of joy to those present, and afforded a glimpse of the future, which time will yet unfold to the satisfaction of the faithful. As we had received a commandment for elder Rigdon to write a description of the land of Zion, we sought for all the information necessary to accomplish so desirable an object. Unlike the timbered states in the east, except upon the rivers and water courses; which were verdantly dotted with trees from one to three miles wide, as far as the eye can glance. The beautiful rolling prairies lay spread around like a sea of meadows. The timber is a mixture of oak, hickory, black walnut, elm, cherry, honey locus, mulberry, coffee bean, hackburry, box elder, and bass wood, together with the addition of cotton wood, button wood, pecon, soft and hard maple, upon the bottoms. The shrubbery was beautiful; and consisted in part of plums, grapes, crab apples, and parsimmons. The prairies were decorated with a growth of flowers that seemed as gorgeous and grand as the brilliancy of stars in the heavens, and exceed description. The soil is rich and fertile; from three to ten

feet deep, and generally composed of a rich black mould, intermingled with clay and sand. It produces in abundance, wheat, corn, and many other commodities, together with sweet potatoes and cotton. Horses, cattle, and hogs, though of an inferior breed, are tolerably plentiful, and seem nearly to raise themselves by grazing in the vast prairie range in summer, and feeding upon the bottoms in winter. The wild game is less plentiful where man has commenced the cultivation of the soil, than it is a little farther in the wild prairies. Buffaloe, elk, deer, bear, wolves, beaver, and many less animals roam at pleasure. Turkeys, geese, swans, ducks, yea, a variety of the feathered race are among the rich abundance that graces the delightful regions of this goodly land of the heritage of the children of God. Nothing is more fruitful, or a richer stockholder in the blooming prairies, than the honey bee; honey is but about twenty-five cents per gallon.

The season is mild and delightful nearly three quarters of the year, and as the land of Zion, situated at about equal distances from the Atlantic and Pacific oceans, as well as from the Alleghany and Rocky mountains, in the thirty-ninth degree of north latitude, and between the tenth and seventeenth degrees of west longitude. It bids fair to become one of the most blessed places on the globe, when the curse is taken from the land, if not before. The winters are milder than in the Atlantic states of the same parallel of latitude; and the weather is more agreeable, so that were the virtues of the inhabitants only equal to the blessings of the Lord, which he permits to crown the industry and efforts of those inhabitants, there would be a measure of the good things of life, for the benefit of the Saints, full, pressed down, and running over, even an hundred fold. The disadvantages here, like all new counties are self-evident, lack of mills and schools, together with the natural privations and inconveniencies, which the hand of industry and the refinement of society with the polish of science overcome. But all these impediments vanished, when it is recollected that the prophets have said concerning Zion, in the last days: how the glory of Lebanon is to come upon her; the fir tree, the pine tree, and the box together, to beautify his sanctuary, that he may make the place of his feet glorious, where for brass he will bring gold, and for iron he will bring silver, and for wood brass, and for stones iron; and where the feast of fat things will be given to the just, yea, when the splendour of the Lord is brought to one consideration, for the good of his people, the calculations of men and the vain glory of the world vanishes, and we exclaim, "God will shine—the perfection of beauty out of Zion!"

On the third day of August, the spot for the temple, a little west of Independence, was dedicated in presence of eight men, among whom were myself, Sidney Rigdon, Edward Partridge, W. W. Phelps, Oliver Cowdery, Martin Harris, and Joseph Coe. The 87th Psalm was read, and the scene was solemn and impressive. On the 4th I attended the first conference in the land of Zion. It was held at the house of brother Joshua Lewis, in Kaw township, in the presence of the Colesville branch of the church. The spirit of the Lord was there. On the 7th, I attended the funeral of sister Polly Knight, the wife of Joseph Knight, sen. This was the first death in the church in this land, and I can say, a worthy member sleeps in Jesus till the resurrection.—I also received the following

Revelation, given in Zion, August, 1831.

Behold, blessed, saith the Lord, are they who have come up unto this land with an eye single to my glory, according to my commandments, for them that live shall inherit the earth, and them that die shall rest from all their labours, and their works shall follow them, and they shall receive a crown in the mansions of my Father, which I have prepared for them; yea, blessed are they whose feet stand upon the land of Zion, who have obeyed my gospel, for they shall receive for their reward the good things of the earth; and it shall bring forth in its strength; and they shall also be crowned with blessings from above; yea, and with commandments not a few; and with revelations in their time, they that are faithful and diligent before me.

Wherefore, I give unto them a commandment, saying thus: Thou shalt love the Lord thy God, with all thy heart, with all thy might, mind, and strength: and in the name of Jesus Christ thou shalt serve him. Thou shalt love thy neighbour as thyself. Thou shalt not steal. Neither commit adultery, nor kill, nor do any thing like unto it. Thou shalt thank the Lord thy God in all things. Thou shalt offer a sacrifice unto the Lord thy God in all things. Thou shalt offer a sacrifice unto the Lord thy God in righteousness: even that of a broken heart and a contrite spirit. And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day: for verily this is a day appointed unto you to rest from your labours, and to pay thy devotions unto the Most High, nevertheless thy vows shall be offered up in righteousness on all days, and at all times; but remember, that on this the Lord's day, thou shalt offer thine oblations, and thy sacraments, unto the Most High, confessing thy sins unto thy brethren, and before the Lord.

And on this day thou shalt do none other thing, only let thy food be prepared with singleness of heart, that thy fasting may be perfect, or in other words that thy joy may be full. Verily this is fasting and prayer; or, in other words, rejoicing and prayer.

And inasmuch as ye do these things, with thanksgiving, with cheerful hearts and countenances; not with much laughter, for this is sin, but with a glad heart and a cheerful countenance; verily I say that inasmuch as ye do this the fulness of the earth is yours, the beasts of the fields, and the fowls of the air, and that which climbeth upon the trees, and walketh upon the earth; yea, and the herb, and the good things which cometh of the earth, whether for food or for raiment, or for houses or for barns, or for orchards or gardens, or for vineyards; yea, all things which cometh of the earth, in the season thereof, is made for the benefit and use of man, both to please the eye and gladden the heart; yea, for food and for raiment, for taste and for smell, to strengthen the body, and to enliven the soul.

And it pleaseth God that he has given all these things unto man: for unto this end were they made, to be used with judgment, not to excess, neither by extortion: and in nothing doth man offend God, or against none is his wrath kindled, save those who confess not his hand in all things, and obey not his commandments. Behold this is according to the law and the prophets; wherefore trouble me no more concerning this matter but learn that he who doeth the works of righteousness shall receive his reward, even peace in this world, and eternal life in the world to come, I the Lord have spoken it, and the spirit beareth record. Amen.

On the 8th, as there had been some inquiry among the elders what they were to do, I received the following

Revelation given August, 1831.

Behold, thus saith the Lord unto the elders of his church who are to return speedily to the land from whence they came. Behold it pleaseth me that you have come up hither; but with some I am not well pleased, for they will not open their mouths, but hide the talent which I have given unto them, because of the fear of man. Wo unto such, for mine anger is kindled against them.

And it shall come to pass, if they are not more faithful unto me, it shall be taken away, even that which they have, for I the Lord rule in the heavens above, and among the armies of the earth; and in the day when I shall make up my jewels, all men shall know what it is that bespeaketh the power of God. But verily I will speak unto you concerning your journey unto the land from whence you came. Let there be a craft made, or bought, as seemeth you good, it mattereth not unto me, and take your journey speedily, for the place which is called St. Louis. And from thence let my servants Sidney Rigdon and Joseph Smith, jun., and Oliver Cowdery, take their journey for Cincinnati: and in this place let them lift up their voice, and declare my word with loud voices, without wrath or doubting, lifting up holy hands upon them. For I am able to make you holy, and your sins are forgiven you.

And let the residue take their journey from St. Louis, two by two, and preach the word, not in haste, among the congregations of the wicked, until they return to the churches from whence they came. And all this for the good of the

churches, for this intent have I sent them. And let my servant, Edward Partridge, impart of the money which I have given him, a portion unto mine elders, who are commanded to return; and he that is able, let him return it by the way of the agent, and he that is not, of him it is not required. And now I speak of the residue who are to come unto this land. Behold they have been sent to preach my gospel among the congregations of the wicked: wherefore, I give unto them a commandment thus: Thou shalt not idle away thy time, neither shalt thou bury thy talent that it may not be known.

And after thou hast come up unto the land of Zion, and hast proclaimed my word, thou shalt speedily return proclaiming my word among the congregations of the wicked. Not in haste, neither in wrath nor with strife, and shake off the dust of thy feet against those who receive theo not, not in their presence, lest thou provoke them, but in secret, and wash thy feet as a testimony against them in the day of judgment. Behold, this is sufficient for you, and the will of him who hath sent you. And by the mouth of my servant, Joseph Smith, jun., it shall be made known concerning Sidney Rigdon and Oliver Cowdery: the residue hereafter: even so. Amen.

TO THE OFFICERS AND MEMBERS OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN THE BRITISH ISLANDS,

Greeting,

BELOVED BRETHREN, whom I love of a truth, for the truth's sake that dwelleth in you, and my prayer to God is, that it may abide with you for ever. Amen.

It is with no ordinary feelings that I reflect upon the responsibility that is resting upon me, as I enter upon my duties as a servant of Jesus Christ, and a counsellor to his Saints, in endeavouring to fill so important a station as is required at my hands; yet, trusting in that God who has sustained his servants in every age of the world, from the death of righteous Abel to Joseph, and has enabled them to accomplish every work which he has required of them; therefore I feel moved upon by the spirit of God to again join my brethren in this land, for the purpose of assisting them in their labours in every good word and work, believing that I shall share in their fellowship and confidence, and be sustained by the prayer of faith, that when called upon I may be enabled to render a satisfactory account of my stewardship, both unto my brethren, and to that God unto whom I am accountable for all my actions.

Impressed with a realizing sense that you desire a true statement of facts concerning the present position, prospects, and intentions of the church in America, I will embody the outlines of the same in this epistle.

Many important events have transpired in America since I took the parting hand with the Saints in this land, in company with six of the quorum of the twelve, together with elders Hedlock and Burnham, and with them set sail in 1841 for our native country. Events, that have been calculated to bring both joy and sorrow to our hearts. Joy unspeakable in the fulness of that light, intelligence, and glory which have been made manifest in the revelation of Jesus Christ, through the mouth of his prophet, in the wisdom of God, for the salvation and exaltation of the sons of men; and sorrow in the loss of our beloved Prophet and Patriarch, who have sealed their testimony with their blood, under the sentence that the *laws of the land* could not reach them, but *powder and ball should.*

Beloved brethren, think not that any new or strange thing has happened in this nineteenth century because saints, apostles, patriarchs, or prophets are slain for the word of God and testimony of Jesus Christ, while standing under the shadow of the American eagle, with her wide-spread banners, bearing the motto of equal protection to all her citizens; the same has been characteristic of the times, and marked the history of the ancient patriarchs, prophets, and apostles of God, the Lamb of God himself, not excepted; that whenever they have been inspired by the great God, to lay the foundation of any dispensation or work, for the salvation of men, or benefit of the generation in which they lived, it has come in contact with the

notions, traditions, and superstitions of the inhabitants of the earth, who have been ready not only to drive them into the wilderness or caves of the earth, but to persecute them even unto death, however careful they may have been to keep the laws both of God and man. This was the case with Jesus Christ who held the keys of salvation, not only of the Jews but of the whole world, he was persecuted from the manger to the cross, all manner of evil was spoken against him falsely, and in his last hour, when no testimony could be brought against him, and Pilate was convinced of his innocence, and that he could find no fault in him, and as a testimony washed his hands in their sight, declaring himself to be innocent of his blood, yet the multitude cried out, "crucify him, crucify him, crucify him, his blood be upon us, and upon our children;" accordingly his blood has been upon that nation and their posterity, from generation to generation; it appeared to be the key that sealed their condemnation for the last eighteen hundred years, during which time they have had to suffer for shedding the blood of the Lord's anointed.

In like manner it may be said of the prophet of God in this dispensation; he has had to flee into the wilderness, to the mountains, and caves of the rocks from time to time, to evade the pursuit of his persecutors, that he might finish the work committed to his charge; suffering many trials and hardships by being stoned and mobbed, often in chains and imprisonments, also being dragged through upwards of forty vexatious law-suits, and yet never in one instance condemned by the laws of the land, when he had a legal tribunal; and, last of all, under the pledged protection of the honour of the Governor and State of Illinois, Joseph the prophet, and his brother Hyrum the patriarch, were basely murdered by somewhere near two hundred American citizens, painted like Indians, under the decision that the laws of the land could not reach them, but powder and ball should.

I acknowledge, my beloved brethren, that I blush for my native land, for the name of freeman. I blush for the name of christianity and civilization, for such deeds the wild savage of the woods would despise in his heart, and would commit suicide in reflection of being guilty of such crimes. Yet I have the consolation of believing, that the innocent blood of the Saints, which has dyed the American soil for the truth's sake, will cry in the ears of the Lord of Sabaoth, until the abettors and perpetrators of such horrid tragedies will have to pay the price of the blood of those righteous men whom they have martyred.

Should any of the Saints have formed an opinion that the apostles, prophets, or saints of God in the last days would not seal their testimony with their blood, I wish to mark it as an error by citing testimony upon the subject. John the Revelator, while wrapped in the visions of the Almighty, saw events that were to transpire in the last days, before the second advent of the Messiah; and in the opening of the fifth seal, he "saw under the altar the souls of them that had been slain for the word of God, and for the testimony which they held; and when they asked how long before the Lord would judge and avenge their blood, on those that dwelt on the earth, they were informed they must rest for a little season until their fellow-servants and brethren should be killed as they were." Rev. vi. 9, 10, 11. Again, John said, in pouring out the plagues upon the earth, xvi. 3, that "he poured out his phial upon the sea, and it became as the blood of a dead man, and every living soul died in the sea: and the third angel poured out his phial upon the rivers and fountains of waters, and they became blood; and the angel said the Lord was righteous in so doing, for they have shed the blood of saints and prophets, and thou hast given them blood to drink, for they are worthy."

Some may say, it was in the days of Jesus Christ that this was fulfilled—but it was not so: for John lived after, and saw things that should come to pass in the future; and that in the last days the waters were to be turned into blood, because they had shed the blood of prophets and of saints. John also speaks of two other witnesses in Judea that were to be slain; and how many other of the servants of God may be called to seal their testimony with their blood before the coming of Christ is not for me to say.

The Book of Doctrine and Covenants conveys the idea that the prophet, Joseph Smith, might be called to lay down his life, see page 126, last of the first paragraph; also page 159, fourth paragraph, "Behold, I will *give* you eternal life, even if you

should be slain." Page 237, third paragraph, "I have decreed in my heart, saith the Lord, that I will prove you in all things, whether you will abide in my covenant *even unto death*, that you may be found worthy." Hence, instead of the death of the prophet being contrary to the word of God, it is evidently in fulfilment of prophecy and the revelations of Jesus Christ.

The prophet Joseph was fully aware, for months before his death, that his work was about finished on the earth. I draw this conclusion from the testimony of his own mouth, in his addresses both public and private. On the 16th of April, 1844, while delivering an address at the Temple in Nauvoo, upon the death of elder Lorenzo Barnes, whose body lies interred at Idle, near to Bradford, Yorkshire, he remarked that when he died he wished to have an honourable burial with his father and the Saints in Nauvoo. He plainly declared that he wished his body to lie beside his father in Nauvoo; for he considered Nauvoo would be a burial place for the Saints.

Again, months before he made the above request, while delivering an interesting address before the Female Relief Society of Nauvoo, he said, "As he had this opportunity, he was going to instruct the society, and point out the way for them to conduct themselves, that they might act according to the will of God; that he did not know that he should have many opportunities of teaching them, as they were going to be left to themselves; they would not have him to instruct them; that the church would not have his instructions long, and the world would not be troubled with him a great while, nor have his teachings; he spoke of delivering the keys to others, and that, according to his prayers, God had appointed him elsewhere.

The prophet called the quorum of the twelve together several months before his death, and informed them that the Lord had commanded him to hasten their endowments; that he did not expect to remain himself to see the temple completed, but wished to confer the keys of the kingdom of God upon other men, that they might build up the church and kingdom according to the pattern given. And the prophet stood before the twelve from day to day, clothed with the spirit and power of God, and instructed them in the oracles of God, in the pattern of heavenly things, in the keys of the kingdom, the power of the priesthood, and in the knowledge of the last dispensation in the fulness of times.

And as his last work and charge to the quorum of the twelve, that noble spirit rose up in all the majesty, strength, and dignity of his calling, as a prophet, seer, and revelator, out of the loins of ancient Joseph, and exhorted and commanded the brethren of the twelve to rise up, and go forth in the name of Israel's God, and bear off the keys of the kingdom of God in righteousness and honour in all the world, walking in all holiness, godliness, faith, virtue, temperance, patience, and charity; doing honour to the cause of God in this last dispensation and fulness of times, and when their work was finished to follow his example by boldly meeting death, and sealing their testimony with their blood, for the word of God, and the testimony of Jesus Christ, if necessity required it, that they might be prepared for the reward which is beyond the veil.

Those who were present on those occasions cannot forget such principles, and teachings, as fell from the lips of that noble, but now martyred prophet of God. Though his body sleeps in the tomb, his testimony lives, not only in the hearts of men, but is on record and will remain in force, while his persecutors will reap a just reward for all their works. And I hereby bear my testimony unto all men unto whose hands these lines may fall, that I have been acquainted with Joseph and Hyrum Smith, the prophet and patriarch of the Church of Jesus Christ, of Latter-day Saints—have attended their public and private counsels from time to time, during the last ten years of my life, and notwithstanding their enemies have caused the earth to be deluged, as it were, with lies, slanders, and fabrications, with the intent to injure their character and destroy their influence among men, yet I can testify of a truth, that I have never heard either of those men teach, counsel, or advocate, or practice any principle that was contrary to the word of God, virtue, or temperance, or unbecoming men standing in their high and holy calling; but on the contrary I have been astonished at the patience, forbearance, and long-suffering, philanthropy and charity manifested in the lives of those men; and more especially

in the beauty, order, knowledge, principles, intelligence and glory manifest in the teachings, counsels, and revelations of Jesus Christ, given through those servants of God, for the benefit of the children of men in this last dispensation.

Soon after the quorum of the twelve received their endowment, according to the counsel of the prophet, they left Nauvoo, (except two) on a mission to the Eastern States. They had not been long gone ere the persecutors of the Saints were exceedingly mad against them, and sought to find accusation against the prophet, that they might put him to death.

At length the Governor and Officers of the State of Illinois having pledged their word, faith, and honour to protect them from violence, the prophet and his brother Hyrum gave themselves up to answer to the charges of their enemies.

They took the parting hand with their aged mother, bid adieu to wife and children, left a circle of many thousands of friends in the lovely city of Nauvoo, who were ready to lay down their lives in their defence against injustice or mobs. And without either warrant or officer accompanied by two of the twelve, and a few other friends, they rode nearly twenty miles into the camp of their enemies, to the town of Carthage.

Before entering the town, the prophet exclaimed, "I go as a lamb to the slaughter, I am innocent of the crimes whereof I am accused, I die with a conscience void of offence towards God and towards man."

I need not enter upon the details of the horrid tragedy committed by the murder of our lamented brethren, as you have had all the particulars laid before you; suffice it to say that then fell two as noble men as ever dwelt in flesh in this generation; thus were broken the pledged faith and honour of the Governor and the State of Illinois; thus were the laws and institutions of America disgraced in the eyes of the nations of the earth; and the cup of her iniquity filled that she might be prepared for judgment.

When the report of these things reached the quorum of the twelve, most of whom were in the Eastern States, some fifteen hundred miles from the city of Nauvoo, we assembled together in the city of Boston, and made preparations for immediately returning home to Nauvoo. Any portion of a veil that remained over our eyes concerning any sayings of the prophet about his being taken away from us, &c., was now taken off, and we not only saw clearly, but felt deeply in our hearts, respecting many of his sayings while in our midst. We started together, and in about twelve days we again trod the soil of Nauvoo. But how great the change, now many thousands of the Saints were in mourning for their best friends, who had as it were laid down their lives for them, and even the heavens over our heads seemed brooding with gloom over the spilt blood of the prophets; while we ourselves would have been glad to have had the opportunity of setting our houses in order, and have mourned for the martyred prophets for thirty days, as Israel did for Moses, and then have risen up, washed our faces, anointed our heads, and gone about our master's business, but we were even deprived of this privilege, for aspiring spirits, who are ever ready to rise up on such occasions, were already active, the most conspicuous of which was manifest in the actions of Sidney Rigdon; the history of which you have had already laid before you in the *Times and Seasons*, and the STAR; his course was such that of necessity we had to commence church business the day following our arrival in the city.

As many spirits have gone out into the world in the last days, one of them was plainly manifest in the prophetic editors of many of the public journals of the day, by prognosticating that as the prophet was dead, the work of the Latter-day Saints was ended, that they would disperse, and the cause fall away and die. They might as well have said in the case of the crucifixion of Christ, because he was dead, that his testimony would die, and his apostles desert the cause, and the work fall to the ground to rise no more for ever; but it was the reverse, his testimony just began to be in force, his apostles having the keys of the kingdom, walked up into their calling, and magnified the work, three thousand souls uniting with them in one day, while the work spread far and wide.

So will it be in this case, the testimony of the late martyred prophets will now be in force, the principles of light, knowledge, and glory that have flowed from

their lips, is too firmly rivetted in the hearts of thousands of the Saints to die, but on the contrary must live and bring forth fruit to the honour and glory of God.

The fire of eternal truth, and the power of God, have burned too long and deep in the flesh and bones of the Twelve Apostles of this dispensation, while sitting under the quickening voice and testimony of those prophets, to be quenched with anything but death, neither will it permit them to turn from their course to spend their time in the engagements of merchandise, farming, or fishing. A double portion of the spirit of God, and the power of the priesthood will rest upon the elders of Israel as they go forth into the vineyard, until tens of thousands will rejoice in the fulness of the Gospel of the Son of God.

We found this kind of spirit and feeling resting upon the Saints on our return to Nauvoo, truly they were called to mourn, but had by no means lost their faith; but otherwise, they seemed united together, if possible with a stronger tie, and as the heart of one man, were ready to carry out every measure of the work of God, according to the pattern and foundation laid by the prophet who had sealed the work with his life. On the second day after our arrival, Aug. 8th, 1844, we met in a special conference, all the quorums, authorities, and members of the Church, that could assemble in Nauvoo. They were addressed by elder Brigham Young, the president of the quorum of the twelve. It was evident to the Saints that the mantle of Joseph had fallen upon him, the road that he pointed out could be seen so plainly, that none need err therein; the spirit of wisdom and counsel attended all his teachings, he struck upon a chord, with which all hearts beat in unison.

He was followed by a number of the twelve and others, who spoke to the point in an edifying manner, and at the close of the conference, a number of resolutions were formed, and votes taken, among which was the following: "Do the Saints want the twelve to stand as the head, as the First Presidency of the Church, and at the head of this kingdom in all the world, and next to Joseph walk up into their calling, hold the keys of this kingdom, and preside over all the affairs of the Church of Jesus Christ, of Latter-day Saints in all the world?" All that are in favour of this in all the congregation of the Saints make it manifest by holding up the right hand. At once there was a sea of hands, a universal vote; a contrary vote was called and not a hand was raised in a congregation of about fifteen thousand Saints. Sidney Rigdon himself, who was present, did not vote against it, but I think in favour of it. Confidence and order were firmly established from that hour. The two oldest bishops were appointed by the twelve as trustees in trust for the Temple.

The walls of the Temple arose much faster than ever before, the labourers upon that house manifested a determination not to leave it until it was finished, even if they obtained nothing but their daily bread for their reward. The quorum of the twelve immediately entered upon their duties by organizing all the quorums of the Church according to the order of God, and carrying out all the views and principles of the prophet and patriarch, according to the pattern given them in laying the foundation of this great and mighty work. They have organized the Churches in North America into districts and conferences similar to the organization which they formed with the Saints in Great Britain. They have organized twelve quorums of the Seventies, seven Presidents to each quorum, who will be prepared after the endowment to go forth unto all nations, bearing glad tidings unto the children of men.

When the quorum of the twelve met in council, it seemed wisdom in God, that some one of them should visit the churches in Britain; the lot fell upon me, as you will see from the recommendation of president Brigham Young, to the churches in Europe. And according to appointment, after passing with my family through all the fatigues and dangers of a journey and voyage of six thousand miles, I am again in your midst; and I am happy to be able to inform you that the progress of the work of the Lord, and the prosperity of the Saints, has never been in as prosperous a condition as at the present time, in the United States generally. All letters and papers up to the latest date from Nauvoo, confirm this statement; peace, union, order and industry prevail. Great exertions are made by the Saints

to establish manufactures in various branches, that all may be employed, and have their wants supplied. The temple is prospering rapidly, all the capitals were up when we last heard from Nauvoo.

Perhaps some may think that I ought to embody in this address a minute account of the thousand stories and rumours that have been put in circulation by our enemies against the Prophet, Patriarch, the Twelve, and the Saints at large; in answer, I say, that if it was the first time that the followers of God were spoken evil of, and every wicked slander that could be devised put forth against them, I should consider it to be a new thing under the sun: I would spend more time in writing about it; but as every man (according to the scriptures) that will follow Christ, will be hated by the world, and have all manner of evil spoken against him, and as the Saints may look for it, I will give it a passing notice, by saying—that John C. Bennett, and many other enemies and apostates have sought and studied out, and counselled together in order to form those stories and falsehoods that would have a tendency to injure the Saints, and prejudice the minds of the community against them, without any regard to truth; and in this way thousands of reports and stories have been set afloat, many of them so ridiculous and foreign from reason or common sense, that none could believe them, and one would think that the devil himself would be ashamed of such agents.

As to the career of Mr. Sidney Rigdon—I would say, that his late views, opinions, and course, have been so foreign and diverse from that of the late prophet, and the faith of the Saints, or any idea that ever entered their minds in connexion with the kingdom of God, or even his own until of late, that he has had but very little influence, except with a few uneasy spirits who were aspiring after something else than doing the will of God: and if we have been rightly informed, even that influence is dying away; and I have no doubt, but that when Mr. Rigdon comes to reflect upon the course he has taken, he will deeply regret having entered upon those measures which will end like airy castles, in disappointment.

But, beloved brethren, you may rest assured that the quorum of the twelve are determined to carry out the order and principles of the church, according to the law of God, and of righteousness: they will take a decided stand against every principle or practice manifest in the church, contrary to the law of God, or reason, revelation, virtue or holiness. They are men who have taken upon them the name of Christ with full purpose of heart, they have laboured diligently and faithfully all the day long from the beginning, to establish the foundation of the fulness of the gospel, and plant the principles of eternal truth among the nations. Many of them have been in your midst, their labours and their diligence you have witnessed; they have spared no pains or sacrifice in planting the work throughout this realm; and they still are willing to labour and spend their lives in the cause, desiring greatly that the Temple may be finished, that the Saints may receive their endowments, and save themselves and their friends; and that the elders of Israel may go forth clothed with the power of God, the fulness of the priesthood, the keys of the kingdom of God; that they may be instrumental in his hands of saving the honest in heart and meek of the earth of this generation; that they may be prepared as a bride adorned for her husband, to stand before the Son of Man.

The Twelve are not alone in their feelings in this important work, the High Priests, Seventies, Elders and Saints, as a body throughout America, are inspired by the same spirit, and are ready as one man to sustain the quorum of the twelve by their faith, prayer, confidence and works, and carry out those glorious principles and measures, the foundation of which was laid by the martyred prophets of God.

While union is strength, knowledge is power, and while the work is in the hands of such men, whose motive is to build up the kingdom of God, promote the Gospel of Jesus Christ in its purity, and save the souls of men, we have no fears but that the work will prosper, light and truth prevail, the name of God be glorified, Zion established, and the Saints be prepared for exaltation beyond the veil.

Having thus far dwelt upon the cause in America, I will now turn my attention to the Officers and Saints in this land. It has been a source of much consolation to me since my arrival, to hear the report of the union, faith, and determination of the

Saints in general, in the various conferences, scattered abroad through the British Islands. I rejoice, beloved brethren, to learn that the same spirit is animating your bosoms, as is manifest amongst the Saints in Nauvoo, viz: that of carrying out the measures of the prophet, sustaining the authorities of the Church, uniting to build the temple, and maintaining your faith, notwithstanding the the prophet he slain. I am fully persuaded that those who were appointed as your Presidency in this land, viz: elders Hedlock and Ward, have had much of the spirit of wisdom, prudence, and counsel manifest in all their measures in your midst: they have had grace and strength according to their day, and have been faithful in the things committed to their charge. I am also happy to learn that the work is in a prosperous condition in London, under the wise and faithful teachings of elder Davies; also of its prosperity in Scotland, under the superintendance of elder John Cairns, who is now gone to America. I also find elders Stratton, Sheets, Meynell, and a number of other elders well employed. Elders Clark, Jones, Holmes, and Hardy, who accompanied me from America, are now in the field. Elder Jones has gone to Wales to both preach and print in the Welsh language, and with the grace of God and united exertion of all the labouring elders throughout the land, I expect ere long we shall reap a rich harvest of souls.

It is my intention to visit the various conferences throughout the kingdom as soon as circumstances will permit.

Beloved brethren, there are several subjects which weigh upon my mind, and I beg your attention while I present them before you.

The first that presents itself is, the Temple of God, which he has commanded his Saints in all the world to build unto his holy name. I believe all that is necessary for the Saints in Europe, is to understand this subject in its true light, in order to bring forth their tithes and offerings into the storehouse of God, in such a manner that he will open the windows of heaven, and pour you out a blessing that there will not be room enough to contain it. I am not zealous of urging this matter upon our friends in this country, because I have any fears that the Temple of God cannot be built; no, for I verily believe that if there should not a farthing be sent from this land or even from the United States, that the Saints in Nauvoo would never cease their work, diligence, and labours, until they saw the finishing stroke adorn that Temple; but, why, O ye Saints of God in Europe, should ye stand still, withhold our tithings and offerings, and see our brethren in Nauvoo build that Temple, and then like Jacob of old secure alone into themselves the promised blessing! may God forbid, rather let all the Saints throughout the world send up their tithings, with their names to be recorded in the Book of the Law of the Lord, by so doing they will not only keep the commandments of the Lord, but will own their share in the house, and have a right to all the promised blessings, ordinances, oracles, and endowments which will not only benefit them, but their posterity to the latest generation.

I trust therefore that all the presiding elders will use their exertions to have all the churches continue their tithings, send the name of each individual with the money to us in Liverpool, that we may record the same in a book, and keep a copy with us, and also send a copy of the same with the money to Nauvoo, that it may be recorded in the book of the Law of the Lord.

I wish the Female Society, in all the branches, to *continue* their subscriptions for the temple until it is finished; let their money and names be brought together the same as all other tithings and offerings, that, when the temple is finished, the whole amount they have paid may stand opposite their names in the Book of the Law of the Lord, that it may be known who are the owners of the house.

I wish it to be distinctly understood, that collections of every description for the temple, in this land, whether from churches, individuals, or the Female Society, should be brought with their names to us here in Liverpool, that it may go through the proper channel, that our records may show that all things are done according to the order of God.

The circulating and sustaining the works published by the Latter-day Saints, is also a subject I deem of importance. I hope the officers and members will use their exertions in circulating THE STAR, and all other works, as widely as possible. It is wisdom for all the saints that can, to carefully secure each number of THE STAR, and at the end of the volume, get them bound. I here wish to remark, that we have on hand at 36, Chapel-street, Liverpool, several hundred copies of the 4th and 5th volumes of the *Times and Seasons*, sent here by elder John Taylor. These volumes contain many precious and important documents—the history of the persecutions, the trials and acquittals of the prophet before the court of Illinois; many letters and teachings of the prophet; also, a full account of the late murder of our brethren. In them will be found also, much of history connected with the rise and progress of the church, it is not expected that they will ever be reprinted, and when these copies are disposed of they cannot be obtained on any consideration. I hope the Saints, as far as they can, will secure a copy of this work, that they may leave with their posterity an account of the rise and progress of the church which has been attended with so many scenes of vast interest.

We shall probably publish the "Book of Doctrine and Covenants" in England, as soon as circumstances will permit.

Emigration will continue to Nauvoo, or other parts of America, according to the circumstances and desires of the Saints; we shall endeavour to establish an agency in New Orleans, and also in New York, and no pains will be spared to make the Saints as comfortable as possible that wish to emigrate.

That all may understand alike, and act in unison in church matters, among all the conferences throughout this country, I would say, that whenever any member of the church is to be tried for any transgression or difficulty, after they have been dealt with according to the laws of the church, let the accuser present his charge in writing, in a tangible manner, before the council of the officers of the branch to which the accused belongs. The presiding elder of the branch will sit as President, and decide the case according to the testimony given, in justice and righteousness before the Lord. The decision should afterwards be presented before the members of that branch, and they be called upon to sanction the decision. Should there be any dissatisfaction with the decision given, an appeal can be made to the quarterly conference, by presenting an account of the testimony and decision accompanying the appeal. The presiding elder of the quarterly conference will preside, and decide upon the case according to the testimony given.

If an elder, presiding over any branch of the church should transgress, charges can be brought against him before the quarterly conference, and he can there be tried. If either party be dissatisfied there can be an appeal made to the general or yearly conference, by presenting the testimony, and the decision given, and the President of all the conferences in the realm will sit in judgment on the case, and decide according to testimony, which will be an end of controversy concerning the matter. If a presiding elder over a quarterly conference shall transgress, charges can be preferred against him before the general conference, and he can be tried. If the President over the whole church in any realm shall transgress, he can be tried before the general authorities of the church assembled in Nauvoo, or wherever they may be assembled; so that there is no member exempt in all the kingdom of God; all these decisions must be made in all lowliness of heart, in righteousness and truth before God.

I would earnestly exhort all the elders or other officers of the church that stand up to teach the people, not to forget the first principles of the gospel; and to seek by faith, prayer and humility, to obtain wisdom, and the spirit of God to dictate in all your labours. Wisdom is one of the greatest gifts of God, and the voice of wisdom will not tell us to spend our time in warring against the sects of the day, opposing the opinions of men, ridiculing the religions that surround us, thereby cutting off the ears of the hearer; barring the hearts of men against light and truth; the opinions and religions of other men are as dear unto them as ours are unto us. Oh, ye elders of Israel! let *Salvation* be your text, in meekness and humility, with the power of eternal truth, wisdom, light and knowledge that are hid in the first principles of the gospel of the Son of God, you can be instrumental in saving the souls of men, and they will rejoice with yourselves that they have ever beheld the light thereof; we should never get above the gospel, or leave it to preach something that is foreign to our calling; or to make strife about words to no pro-

fit; every tree is known by its fruit; if we are faithful before the Lord, pursue a wise and prudent course, good fruit will be sure to follow our labours.

And lastly, I wish most strongly to urge upon all officers and members of the Church of Jesus Christ of Latter-day Saints throughout this realm, *that they strictly observe and abide by the* LAWS OF THE LAND, So long as the government protects our lives, persons, and property—guarantees unto us the rights of conscience in common with all its subjects, it is perfectly right that we should be submissive to the laws of the same; and for us to honour and respect the Queen of this realm, with all the officers of government in their respective stations, is no more than following the example of our Lord and Master, who was ready to render unto Ceasar the things that were Ceasar's, and unto God the things that were God's: *and any course of conduct contrary to this cannot be sustained by the authorities of this church.*

I wish the Saints generally to understand that I have made choice of elders Hedlock and Ward as my counsellors, in presiding over and conducting the affairs of the kingdom of God in this portion of the vineyard, and hope, in conjunction with them, to be able to visit most of the conferences as early as possible.

I would beg to remark to the presidents of conferences that, if they would send us an intimation about the time of holding quarterly conferences, previously to their definitely fixing them, we should be much better enabled, one or more, to attend them, as by a short postponement occasionally, our time could be better divided.

There are a number of other subjects upon which I shall express my views through the STAR, as I may communicate with you from time to time through that medium; but having already lengthened this address beyond what I intended at the commencement, I must close.

By way of conclusion I would exhort all the Saints, that we unitedly observe the sayings of our Lord as recorded in the 12th, 13th, and 14th, verses of the xv. chap. of John—if we love one another as Christ has loved us, we can easily settle all difficulties that may arise in our midst, forgive one another, and be filled with mercy, and light, love, joy, union, peace, and fellowship will be the stability of our times, which will be much better in the sight of God, angels, and men, than long petty-fogging over the faults of our brethren. I especially desire that all the officers of the church may rightly consider their calling, and make full proof of their ministry, bear off the priesthood with dignity and honour, be wise shepherds that will feed the flock, prove a blessing to thousands of the human family, so that their garments may be clear of the blood of all men, that they may prove true and faithful, and be approved of in the sight of heaven, be acknowledged the sons of God, and be prepared for all those blessings that await the friends of God both in time and in eternity; which is the sincere prayer, before God, of your servant and fellow-labourer in the new and everlasting covenant,

WILFORD WOODRUFF.

We have rejoiced much in the arrival of elder Woodruff, and in the teaching which his counsel affords; and we take the present opportunity of expressing our entire approbation of the foregoing address, and the principles which it contains; we also feel much satisfaction in finding elder Woodruff advocating those measures and principles which it has ever been our object to teach and enforce; and we feel, to pledge ourselves in the strength of the Lord, to uphold our beloved brother to the best of our ability, trusting that unitedly we shall have the faith and prayers of the Saints.

REUBEN HEDLOCK.
THOMAS WARD.

Editorial.

Our STAR is principally filled this month with the Address of Elder Woodruff, the perusal of which, we feel assured, will give general satisfaction to all Saints, and we hope that every one will be ready to hearken unto the counsel it contains, that the blessing of the Lord may be upon them, and that the work of the Lord may roll onwards with accelerated speed, and we pray that the honest in heart may be upheld in connexion with the principles of eternal truth, to enjoy the triumphs of its glorious consummation. The following recommendatiou has been received from President Brigham Young, which we have much pleasure in laying before our readers.

TO ALL THE ELDERS AND SAINTS IN EUROPE.

GREETING:

We send our beloved brother, Wilford Woodruff, to England, to take charge of all the business transactions pertaining to the church of Jesus Christ of Latter-day Saints, both spiritual and temporal, we wish you to give diligent heed to his counsel in all things; and as we have not the opportunity of informing you of what has transpired this season by letter, our beloved brother will make known unto you all things.

We wish the brethren to be faithful and diligent in keeping all of the commandments of God, and in hearkening to the counsel of those who are sent to counsel them. Let no man, or set of men, think that they have power, or authority, or the keys of the kingdom, above the apostle, Wilford Woodruff, whom we send unto you, to instruct you in the things pertaining to life and salvation; though our prophet be slain for the word of God and the testimony of Jesus, yet the keys of the kingdom remain in the church, and the heavens are not closed, neither is the mouth of the Almighty sealed up that he cannot speak. The God of Israel will communicate to his disciples from time to time all things necessary for the building up of his kingdom upon the earth until Israel is gathered, yea, even all the blood of Abraham scattered over all the earth, Zion established, Jerusalem rebuilt, and the whole earth be filled with the glory and knowledge of God.

We wish all the saints in England to continue their gathering as usual to the land of America, and they may have the privilege of appointing a committee, to visit the land of America, to prepare a location for the settlement of the brethren from Europe, according to their desire, under the direction and counsel of elder Wilford Woodruff.

And, further, we would say unto all the Saints in all the world, that may be visited by Elder Woodruff that, inasmuch as they will hearken unto his counsel, they shall be blessed, inasmuch as they will render him any assistance in his mission, they will be doing the will of God, and shall not lose their reward; and we desire that all Saints may use their efforts to sustain him in this important mission which he is called to fulfil by their faith, prayer, and brotherly love, according to the grace of God, established in these last days. Therefore, dear brethren, we would say, in conclusion, be humble and faithful, and hearken diligently unto the counsel of our beloved brother in the Lord, elder Wilford Woodruff, and the blessing of God will attend you in the name of Jesus Christ. Amen.

WILLIARD RICHARDS, Clerk.
BRIGHAM YOUNG, President of the Twelve.

HYMNS.

COMPOSED BY A JEW.

O weep for those that wept by Babel's stream,
Whose shrines are desolate, whose land a dream;
Weep for the harp of Judah's broken shell;
Mourn!—where their God hath dwelt the Godless dwell.

And where shall Israel lave her bleeding feet?
And where shall Zion's songs again seem sweet,
And Judah's melody once more rejoice
The hearts that leap'd before its heavenly voice?

Tribes of the wand'ring foot and weary breast,
How shall ye flee away and be at rest?
The wild dove hath her nest, the fox his cave,
Mankind their country—Israel but the grave.

Let the thick veil of darkness be roll'd from before thee,
O Lord, and descend on the wing of the storm;
Dispers'd and enslav'd are the sons that adore thee,
And the rude hands of strangers thy temple deform.

And Salem, lov'd Salem, lies low and degraded,
While far from her ruins in exile we pine:
Yet still is the hope of thy remnant unfaded,—
The word that inspir'd it, Jehovah, is thine.

Alas! we were warned, but reck'd not the warning
Till our warriors grew weak in the day of despair,
And our glory was fled as the light of the morning,
That gleams for a moment, and melts into air.

As trampled the heathen o'er Zion's sad daughter,
She wept tears of shame o'er her guilt and her woe;
For the voice of her God had commission'd the slaughter,
The rod of his vengeance had pointed the blow.

Tho' foul are the sins, O thou lost one, which stain thee,
The blood of the Lamb yet can wash them away;
Tho' galling and base are the bonds that enchain thee,
The God that impos'd them can lighten their sway.

For a Star yet shall rise o'er the darkness of Judah,
A Branch yet shall flourish on Jesse's proud stem,
And Zion shall triumph o'er those who subdued her—
Yea, triumph in giving a Saviour to them.

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THE

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HISTORY OF JOSEPH SMITH.

(*Continued from page* 134.)

ON the 9th, in company with ten elders, I left Independence, landing for Kirtland. We started down the river in sixteen canoes, and went the first day as far as Fort Osage, where we had an excellent wild turkey for supper. Nothing very important occurred till the third day, when many of the dangers so common upon the western waters, manifested themselves, and after we had encamped upon the bank of the river, at M'Ilwain's Bend, brother Phelps, in open vision by day light, saw the destroyer in his most horrible power, ride upon the face of the waters; others heard the noise, but saw not the vision. The next morning after prayer, I received the following

Revelation, given August, 1831.

Behold and hearken unto the voice of him who has all power, who is from everlasting to everlasting, even Alpha and Omega, the beginning and the end. Behold, verily thus saith the Lord unto you, O ye elders of my church, who are assembled upon this spot, whose sins are now forgiven you, for I the Lord forgive sins, and am merciful unto those who confess their sins with humble hearts; but verily I say unto you, that it is not needful for this whole company of mine elders, to be moving swiftly upon the waters, whilst the inhabitants on either side are perishing in unbelief; nevertheless I suffered it that ye might bear record; behold there are many dangers upon the waters and more especially hereafter, for I the Lord have decreed in mine anger, many destructions upon the waters; yea, and especially upon these waters; nevertheless, all flesh is in mine hand, and he that is faithful shall not perish by the water.

Wherefore it is expedient that my servant Sidney Gilbert, and my servant William W. Phelps, be in haste upon their errand and mission: nevertheless I would not suffer that ye should part until you are chastened for all your sins that you might be one, that you might not perish in wickedness; but now, verily I say, it behoveth me that ye should part: wherefore let my servants Sidney Gilbert and William W. Phelps take their former company, and let them take their journey in haste that they may fill their mission, and through faith they shall overcome; and inasmuch as they are faithful, they shall be preserved, and I the Lord will be with them. And let the residue take that which is needful for clothing. Let my servant Sidney Gilbert take that which is not needful with him, as you shall agree. And now behold, for your good I gave unto you a commandment concerning these things; and I the Lord will reason with you as with men in days of old.

Behold I, the Lord, in the beginning, blessed the waters, but in the last days, by the mouth of my servant John, I cursed the waters; wherefore, the days will come that no flesh shall be safe upon the waters; and it shall be said in days to come, that none is able to go up to the land of Zion, upon the waters, but he that is upright in heart. And,

as I the Lord in the beginning cursed the land, even so in the last days have I blessed it in its time, for the use of my saints, that they may partake the fatness thereof. And now I give unto you a commandment, and what I say unto one I say unto all, that you shall forewarn your brethren concerning these waters, that they come not in journeying upon them, lest their faith fail and they are caught in her snares: I the Lord have decreed, and the destroyer rideth upon the face thereof, and I revoke not the decree: I the Lord was angry with you yesterday, but to-day mine anger is turned away. Wherefore let those concerning whom I have spoken, that should take their journey in haste, again I say unto you, let them take their journey in haste, and it mattereth not unto me, after a little, if it so be that they fill their mission, whether they go by water or by land: let this be as it is made known unto them according to their judgments hereafter.

And now, concerning my servants Sidney Rigdon, and Joseph Smith, jun. and Oliver Cowdery, let them come not again upon the waters, save it be upon the canal, while journeying unto their homes, or in other words, they shall not come upon the waters to journey, save upon the canal. Behold, I the Lord have appointed a way for the journeying of my saints, and behold this is the way: that after they leave the canal, they shall journey by land, inasmuch as they are commanded to journey and go up unto the land of Zion; and they shall do like unto the children of Israel, pitching their tents by the way.

And behold this commandment you shall give unto all your brethren, nevertheless unto whom it is given power to command the waters, unto him it is given by the Spirit to know all his ways: wherefore let him do as the Spirit of the living God commandeth him, whether upon the land or upon the waters, as it remaineth with me to do hereafter; and unto you it is given the course for the Saints, or the way for the Saints of the camp for the Lord to journey. And again, verily I say unto you, my servants Sidney Rigdon and Joseph Smith, jun., and Oliver Cowdery, shall not open their mouths in the congregations of the wicked, until they arrive at Cincinnatti; and in that place they shall lift up their voices unto God against that people: yea, unto him whose anger is kindled against their wickedness; a people who are well nigh ripened for destruction: and from thence let them journey for the congregations of their brethren, for their labours, even now, are wanted more abundantly among them, than among the congregations of the wicked.

And now concerning the residue, let them journey and declare the word among the congregations of the wicked, inasmuch as it is given, and inasmuch as they do this they shall rid their garments, and they shall be spotless before me; and let them journey together, or two by two, as seemeth them good, only let my servant Reynolds Cahoon, and my servant Samuel H. Smith, with whom I am well pleased, be not separated until they return to their homes, and this for a wise purpose in me. And now verily I say unto you, and what I say unto one I say unto all, be of good cheer little children, for I am in your midst, and I have not forsaken you, and inasmuch as you have humbled yourselves before me, the blessings of the kingdom are yours. Gird up your loins and be watchful, and be sober, looking forth for the coming of the Son of Man, for he cometh in an hour you think not. Pray always that you enter not into temptation, that you may abide the day of his coming, whether in life or in death. Even so: Amen.

On the 13th, I met several of the elders on their way to the land of Zion, and after the joyful salutation which brethren meet each other with, who are actually contending for the faith once delivered to the saints, I received the following

Revelation, given August, 1831.

Behold and hearken, O ye elders of my church, saith the Lord your God; even Jesus Christ, your advocate who knoweth the weakness of man and how to succour them who are tempted, and verily mine eyes are upon those who have not as yet gone up unto the land of Zion; wherefore your mission is not yet full:—nevertheless ye are blessed, for the testimony which ye have borne is recorded in heaven for the angels to look upon, and they rejoice over you: and your sins are forgiven you.

And now continue your journey. Assemble yourselves upon the land of Zion, and hold a meeting and rejoice together, and offer a sacrament unto the Most High; and then you may return to bear record; yea, even all together, or two by two, as seemeth you good; it mattereth not unto me, only be faithful and declare glad tidings unto the inhabitants of the earth, or among the congregations of the wicked. Behold, I the Lord have brought you together that the promise might be fulfilled, that the faithful among you should be preserved and rejoice together in the land of Missouri. I, the Lord, promised the faithful, and cannot lie.

I the Lord am willing, if any among you desire to ride upon horses, or upon mules, or in chariots, he shall receive this blessing, if he receive it from the hand of the Lord, with a thankful heart in all things. These things remain with you to do according to judgment and the directions of the Spirit. Behold the kingdom is yours. And behold, and lo, I am with the faithful always. Even so: Amen.

After this little meeting of the elders, myself and Sidney Rigdon, and Oliver Cowdery, continued our journey by land to St. Louis, where we overtook brethren Phelps and Gilbert. From this place we took stage, and they went by water to Kirtland, were we arrived safe and well on the 27th. Many things transpired upon this journey to strengthen our faith, and displayed the goodness of God in such a marvellous manner, that we could not help beholding the exertions of Satan to blind the eyes of the people, so as to hide the true light that lights every man that comes into the world. In these infant days of the church, there was a great anxiety to obtain the word of the Lord upon every subject that in any way concerned our salvation; and as "the land of Zion" was now the most important temporal object in view, I enquired of the Lord for further information upon the gathering of the Saints, and the purchase of the land and other matters, and received the following

Revelation given at Kirtland, August, 1831.

Hearken O ye people, and open your hearts, and give ear from afar: and listen, you that call yourselves the people of the Lord, and hear the word of the Lord, and his will concerning you; yea, verily, I say, hear the word of him whose anger is kindled against the wicked and rebellious; who willeth to take even them whom he will take, and preserveth in life them whom he will preserve; who buildeth up at his own will and pleasure; and destroyeth when he please, and is able to cast the soul down to hell.

Behold, I the Lord utter my voice, and it shall be obeyed. Wherefore, verily I say, let the wicked take heed, and let the rebellious fear and tremble; and let the unbelieving hold their lips, for the day of wrath shall come upon them as a whirlwind, and all flesh shall know that I am God. And he that seeketh signs shall see signs, but not unto salvation.

Verily, I say unto you, there are those among you who seek signs: and there have been such even from the beginning. But behold, faith cometh not by signs, but signs follow those that believe. Yea, signs come by faith, not by the will of men, nor as they please, but by the will of God. Yea, signs come by faith, unto mighty works, for without faith no man pleaseth God: and with whom God is angry he is not well pleased: wherefore unto such he sheweth no signs, only in wrath unto their condemnation.

Wherefore, I the Lord am not pleased with those among you, who have sought after signs and wonders of faith, and not for the good of men unto my glory, nevertheless, I gave commandments, and many have turned away and have not kept them. There were among you adulterers and adulteresses, some of whom have turned away from you, and others remain with you that hereafter shall be revealed. Let such beware and repent speedily, lest judgments shall come upon them as a snare and their folly shall be made manifest and their works shall follow them in the eyes of the people.

And, verily, I say unto you, as I have said before, he that looketh on a woman

to lust after her, or if any shall commit adultery in their hearts, they shall not have the Spirit, but shall deny the faith and shall fear: wherefore, I the Lord have said that the fearful, and the unbelieving, and all liars, and whomsoever loveth and maketh a lie, and the whoremonger and the sorcerer, shall have their part in that lake which burneth with fire and brimstone, which is the second death. Verily, I say, that they shall not have part in the first resurrection.

And now, behold, I the Lord saith unto you, that ye are not justified, because these things are among you, nevertheless, he that endureth in faith and doeth my will, the same shall overcome and shall receive an inheritance upon the earth when the day of transfiguration shall come, when the earth shall be transfigured, even according to the pattern which was shown unto mine apostles upon the mount, of which account the fulness ye have not received.

And now, verily, I say unto you, that as I said that I would make known my will unto you, behold, I will make it known unto you, not by way of commandment, for there are many who observe not to keep my commandments, but unto him that keepeth my commandments I will give the mysteries of my kingdom, and the same shall be in him a well of living water, springing up unto everlasting life,

And now, behold this is the will of the Lord your God concerning his Saints, that they should assemble themselves together unto the land of Zion, not in haste, lest there should be confusion, which bringeth pestilence. Behold the land of Zion, I the Lord hold it in mine own hands; nevertheless, I the Lord render unto Cæsar the things which are Cæsar's:—wherefore I the Lord will, that you should purchase the lands, that you may have advantage of the world, that you may have claim on the world, that they may not be stirred up unto anger: for Satan putteth it into their hearts to anger against you, and to the shedding of blood; wherefore the land of Zion shall not be obtained but by purchase, or by blood, otherwise there is none inheritance for you. And if by purchase, behold you are blessed; and if by blood, as you are forbidden to shed blood, lo, your enemies are upon you, and ye shall be scourged from city to city, and from synagogue to synagogue, and but few shall stand to receive an inheritance.

I the Lord am angry with the wicked; I am holding my Spirit from the inhabitants of the earth. I have sworn in my wrath, and decreed wars upon the face of the earth; and the wicked shall slay the wicked; and fear shall come upon every man, and the Saints also shall hardly escape: nevertheless, I the Lord am with them, and will come down from heaven from the presence of my Father, and consume the wicked with unquenchable fire. And behold, this is not yet, but by and by. Wherefore, seeing that I the Lord have decreed all these things upon the face of the earth, I will that my saints should be assembled upon the land of Zion; and that every man should take righteousness in his hands, and faithfulness upon his loins, and lift a warning voice unto the inhabitants of the earth, and declare both by word and by flight, that desolation shall come upon the wicked. Wherefore, let my disciples in Kirtland arrange their temporal concerns, which dwell upon this farm.

Let my servant Titus Billings, who has the care thereof, dispose of the land, that he may be prepared, in the coming spring, to take his journey up to the land of Zion, with those that dwell upon the face thereof, excepting those whom I shall reserve unto myself, that shall not go until I shall command them. And let all the monies which can be spared, it matter-eth not unto me whether it be little or much, be sent up unto the land of Zion, unto them whom I have appointed to receive.

Behold I the Lord will give unto my servant, Joseph Smith, jun., power that he shall be enabled to discern by the Spirit those who shall go up unto the land of Zion, and those of my disciples who shall tarry.

Let my servant Newel K. Whitney retain his store, or in other words the store yet for a little season. Nevertheless, let him impart all the monies which he can impart, to be sent up unto the land of Zion. Behold, these things are in his own hands, let him do according to wisdom. Verily, I say, let him be ordained as an agent unto the disciples that shall tarry, and let him be ordained unto this power: and now speedily visit the churches, expounding these things unto them, with my servant, Oliver Cowdery. Behold, this is my will, obtain monies, even as I have directed.

He that is faithful and endureth, shall overcome the world. He that sendeth up treasure unto the land of Zion, shall receive an inheritance in this world, and his works shall follow him, and also a reward in the world to come; yea, and blessed are the dead that die in the Lord from henceforth, when the Lord shall come, and old things shall pass away and all things become new, they shall rise from the dead and shall not die after, and shall receive an inheritance before the Lord, in the holy city, and he that liveth when the Lord shall come, and has kept the faith, blessed is he; nevertheless, it is appointed to him to die at the age of man: wherefore, children shall grow up until they become old, old men shall die, but they shall not sleep in the dust, but they shall be changed in the twinkling of an eye; wherefore, for this cause preached the apostles unto the world the resurrection of the dead: these things are the things that ye must look for, and speaking after the manner of the Lord, they are now at hand: and in a time to come, even in the day of the coming of the Son of Man, and until that hour there will be foolish virgins among the wise, and at that hour cometh an entire separation of the righteous and the wicked; and in that day will I send mine angels to pluck out the wicked, and cast them into unquenchable fire.

And, now, behold I say unto you, I the Lord am not pleased with my servant Sidney Rigdon, he exalteth himself in his heart, and received not my counsel, but grieveth the Spirit; wherefore, his writing is not acceptable unto the Lord, and he shall make another; and if the Lord receive it not, behold he standeth no longer in the office which I have appointed him.

And again, verily, I say unto you, those who desire in their hearts, in meekness, to warn sinners to repentance, let them be ordained unto this power: for this is a day of warning and not a day of many words. For I the Lord am not to be mocked in the last days. Behold I am from above, and my power lieth beneath. I am over all, and in all, and through all, and searcheth all things: and the day cometh that all things shall be subject unto me. Behold, I am Alpha and Omega, even Jesus Christ.—Wherefore, let all men beware how they take my name on their lips: for behold, verily, I say, that many there be who are under this condemnation; who use the name of the Lord, and use it in vain, having not authority. Wherefore, let the church repent of their sins, and I the Lord will own them, otherwise they shall be cut off.

Remember, that that which cometh from above is sacred, and must be spoken with care, and by constraint of the Spirit, and in this there is no condemnation. Let my servants, Joseph Smith, jun., and Sydney Rigdon, seek them a home, as they are taught through prayer by the Spirit. These things remain to overcome, through patience, that such may receive a more exceeding and eternal weight of glory, otherwise a greater condemnation. Amen.

PROCLAMATION.

TO THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS: GREETING.

I, Parley P. Pratt, being duly appointed by the first presidency of the whole church to the special presidency of the churches in the Eastern States; and being about to enter upon my arduous and highly-responsible duties in the same, I deem it expedient to send forth this message or proclamation, explanatory of the duties of my calling; of the relation which I sustain to the church, and of the several duties of the officers and members now under my especial charge.

First of all, I congratulate the church, and offer a tribute of grateful acknowledgments to Almighty God, for the peace, union, and prosperity which now pervades every part of our wide-spread and still increasing society.

The church of the Saints, during the past year, has been called upon to sustain a shock almost without a parallel in the history of man. Murder and martyrdom here been in our midst, depriving us of the society and labours of two of the greatest and best men who ever graced our planet, or the annals of history in any age. The whole church has been clothed in mourning and sackcloth, as it were, from the remote glens of the Rocky Mountains to the Atlantic cities; yea, more! Europe has felt the shock, and tens of thousands of the sons and daughters of monarchs have literally worn the garb of mourning, and shed the tear of grief over the horrid deeds committed in the bosom of a once free and happy country; dark deeds of blood at which, even the red man of the forest has shuddered with horror.

Nor is this cruel martyrdom and grievous loss the only trial the church has had to sustain of late. The mountain waves of persecution have rolled over her with almost unabated fury. Dark clouds of war have gathered thick around her defenceless head, and threatened extermination, and its thunders have sounded dismal in the distance. But still she survives the tempest, and calmly smiles, majestic amid the warring elements, as with increasing confidence and strength she glides o'er the boisterous sea of life.

Nor is an outward foe the only or principle difficulty she has had to encounter. She has been in perils among false brethren, and while bleeding without at every pore, she has been betrayed and wounded in the house of her friends: desertion, apostacy, and traitorism, both at home and abroad, have tried their utmost to acplish her overthrow and destruction; but she stands! and what is more astounding, she stands in union, in peace, and is increasing in numbers and in faith, and in power and influence with God and man.

In all these things we are constrained to acknowledge the hand of Divine Providence; and do express our thanks to him who has founded, and thus far borne off triumphant, his own kingdom.

The government of the church and kingdom of God, in this and all other ages, is purely a THEOCRACY; that is, a government under the direct control and superintendence of the Almighty.

The legislative, judicial, and executive power is vested in Him. He reveals the laws, and he elects, chooses, or appoints the officers; and holds the right to reprove, to correct, or even to remove them at pleasure. Hence the necessity of a constant intercourse by direct revelation between him and his church. As a precedent for the foregoing facts, we refer to the examples of all ages as recorded in the Scriptures.

This order of government began in Eden.—God appointed Adam to govern the earth, and gave him laws.

It was perpetuated in a regular succession from Adam to Noah; from Noah to Melchesideck, Abraham, Isaac, Jacob, Joseph, Moses, Samuel, the prophets, John, Jesus, and his apostles. All, and each of which were chosen by the Lord, and not by the people.

It is true, the people have a voice in the government of the kingdom of God, but it is secondary. The power, the laws, and the officers do not originate with the people but with the Lord; the voice is rather a sanction, strength and support to that which God chooses.

But they do not confer the authority in the first place, nor can they take it away; for instance, the people did not elect the twelve apostles of Jesus Christ, nor could they by popular vote deprive them of their apostleship.

As the government of the kingdom anciently existed; so it is now restored.

The people did not choose that great modern apostle and prophet, Joseph Smith, but God chose him in the usual way that he has chosen others before him, viz., by open vision, and by his own voice from the heavens. He it was that called him, and conferred on him the apostleship and priesthood, for the restoration of all things spoken of by the prophets; and for the ushering of the latter-day glory or millennial dispensation.

Again, the people have not chosen the twelve apostles of this last dispensation; but God has chosen them, and conferred on them the apostleship; and this by revelation, through his servant Joseph, even as Moses called and made Aaron a priest; or as Jesus called and ordained the other twelve.

For proof of this, we refer to the various publications and records of the church of Latter-day Saints: in which the visions, revelations, experience, priesthood, and calling of their apostles and founders are clearly set forth; and also to the works which follow, and to the spirit which bears record.

Therefore, we receive no authority from the people; neither can the people deprive us of any.

We hold the keys of the ministry and ordinances of salvation in this last kingdom; and if the people choose to be benefitted by them, it is their own blessing: if not, it is their own neglect. They cannot essentially add or diminish any thing to our authority, or to our eternal power and glory. Our God can work and enable us to work, either with or without their means or their aid. And, in either case, the result of our labours will be the restoration of the kingdom and government of God.

Hear it, then, ye people; this is the destiny of the small, the despised church and kingdom of God, as established by him through the instrumentality of our murdered—martyred prophet.—For this he lived and laboured; and for this he died.

This great and good man was led, before his death, to call the Twelve together, from time to time, and to instruct them in all things pertaining to the kingdom, ordinances, and government of God. He often observed that he was laying the foundation, but it would remain for the Twelve to complete the building. Said he, "I know not why; but for some reason I am constrained to hasten my preparations, and to confer upon the Twelve all the ordinances, keys, covenants, endowments, and sealing ordinances of the priesthood, and so set before them a pattern in all things pertaining to the sanctuary and the endowment therein."

Having done this, he rejoiced exceedingly; for, said he, the Lord is about to lay the burden on your shoulders and let me rest awhile; and if they kill me, continued he, the kingdom of God will roll on, as I have now finished the work which was laid upon me, by committing to you all things for the building up of the kingdom according to the heavenly vision, and the pattern shown me from heaven. With many conversations like this, he comforted the minds of the Twelve, and prepared them for what was soon to follow.

He proceeded to confer on elder Young, the President of the Twelve, the keys of the sealing power, as conferred in the last days by the spirit and power of Elijah, in order to seal the hearts of the fathers to the children, and the hearts of the children to the fathers, lest the whole earth should be smitten with a curse.

This last key of the priesthood is the most sacred of all, and pertains exclusively to the first presidency of the church, without whose sanction and approval or authority, no sealing blessing shall be administered pertaining to things of the ressurrection and the life to come.

After giving them a very short charge to do all things according to the pattern, he quietly surrendered his liberty and his life into the hands of His blood-thirsty enemies, and all this to save the people for whom he had so long laboured from threatened vengeance.

Thus nobly fell our worthy founder and leader in the very bloom of life; and thus the responsibility of bearing off the kingdom triumphantly now rests upon the Twelve.

He has organized the kingdom of God.—We will extend its dominion.

He has restored the fulness of the Gospel.—We will spread it abroad.

He has laid the foundation of Nauvoo.—We will build it up.

He has laid the foundation of the Temple.—We will bring up the top-stone with shouting.

He has kindled a fire.—We will fan the flame.

He has kindled up the dawn of a day of glory.—We will bring it to its meridian splendour.

He was a "little one," and became a thousand. We are a small one, and will become a strong nation.

In short, he quarried the stone from the mountain; we will cause it to become a great mountain and fill the whole earth.

While the testator lived, the testament was not of full power: all that was done was preparatory. The chaos of materials prepared by him must now be placed in order in the building. The laws revealed by him must now be administered in all their strictness and beauty. The measures commenced by him must now be carried into successful operation.

In order to make ample provisions for the spread of the Gospel, as well as for the more perfect government of the church, the United States and adjoining provinces are to be immediately divided into Presidential districts, over which high priests will be especially appointed to preside. Each district will constitute a yearly conference, and a number of quarterly conferences; all of which will be appointed and controlled by the President of the District under the Direction of the Twelve. To these presidents and to the conferences appointed by them, every elder or other officer of the district will be accountable for his doctrine, labours, and conduct, with the exception of the seventies, who will be amenable to their own presidency.

No officer in one district will hold jurisdiction in another, or be privileged to minister beyond the bounds of the district where he is appointed or where he belongs.

Young men, who wish to extend the field of their labours beyond their own district, can only do so by going to head quarters, being ordained into a quorum of the seventies, and after due qualification, be sent to some other district, under the immediate superintendence of a president of their own quorum, and even then they will be confined to a certain district until removed to another by the proper authority.

These regulations will save the church from imposition, fraud, and false doctrine; endless calls for money to support the moving to and fro of elders, and from ten thousand snares, troubles, difficulties, jarrings, and confusions to which they are now exposed. "Great apostles of the Gentiles," (falsely so called,) "Great lions of Mormonism," "Big Guns," &c. &c., will no longer run from church to church, from city to city, from state to state, contrary to the council of Twelve; teaching false doctrine, professing powers which they do not hold, scaling people to eternal life, which they do not themselves possess, and swindling the saints out of money which ought to be given to the modest, unassuming and faithful labourers who are labouring among them, and who never say much about their necessities, except to God.

We shall proceed to this regulation as fast as possible in the eastern states, and in the mean time—before these regulations are fully established, this part of the vineyard will be under the general superintendence of elders Brown and Benson, who have been sent from the west to aid me in the general presidency and care of the churches, together with such other faithful men as are found among you, who will be named in due time.

No elder or other officer, except the Twelve, and those whom they may appoint for the purpose, has a right to travel from state to state, or from city to city, to call conferences, to regulate branches, to ordain officers, to collect tithings, to raise contributions, or even to visit and idle away their time. And the presiding officer of each branch, and all other members, are hereby instructed and forewarned not to receive such, but rather to support those who are known and faithful among themselves, and such others as are specially appointed and sent unto them.

The fact is, when the order of the kingdom is fully established, the Twelve are the only general officers of the church, whose jurisdiction is UNIVERSAL.

The seventies are so in one sense of the word; that is, they are called, like the Twelve, to be special ministers in all the world; but an individual of the seventies, or a number of individuals of them, under their respective presidents will be limited, even to their proper district, as may be appointed from time to time.

As well might we say, that the governor of New York has authority to preside over and govern the affairs of Missouri, as to say, that an elder or high priest from Boston or Philadelphia has authority in New York or some other place, out of his social jurisdiction, unless sent by the Twelve for that very purpose.

Therefore, let no conferences hereafter be appointed in these eastern states, except under the direction of some of the Twelve, or such general presiding officers as are or may be hereafter appointed by them. And should we neglect any portion of the country, application may be made to us by a presiding elder or others, and appointments made as far as necessary, and duly attended to by us.

Let not ordinations be administered except at the conferences, and then let the candidate come well recommended by the branch where he resides.

Let none be sent on foreign missions except by the Twelve, nor on any mission out of their immediate locality, except by the general presiding officers at the conferences. Each conference, of course, holding the authority to regulate its own internal affairs, under the direction of the Twelve, or others who preside.

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Now, dear brethren, let us be faithful as the salt of the earth, and as the light of the world, and let us endeavour, by kindness, by virtue, by love, by peace, by long suffering and patience, and meekness and diligence, and by the power of God, to bring the children of men to salvation, and to an understanding of those things which belong to their peace. And in so doing the Lord will bless and prosper us, and will bear us off triumphantly. Fear not, little flock; it is your Father's good pleasure to give you the kingdom.—With warmest affection, I remain your faithful shepherd and fellow-labourer in the new Covenant. PARLEY P. PRATT.

New York, Jan. 1st, 1845.

ADDRESS TO THE SAINTS.

In every age of the world the Saints of God have realized the important truth spoken by our Lord, "that if ye were of the world, the world would love its own, but I have chosen you out of the world, therefore the world hateth you:" again, "he that will live godly in Christ Jesus shall suffer persecution." Since the organization of the church, the Saints have had to endure a continued series of persecution, that has robbed thousands of their all, by driving them from their homes as exiles into the state of Illinois, where Joseph Smith was appointed agent for the purchase of land, where the city of Nauvoo is now built, by a conference of the whole church.

After their arrival in Illinois, accordingly he made the purchase as agent for the church on credit, and in order for him to fulfil his contract, it was necessary for the Saints to purchase lands of him, that there might be a home for them. At this period many who professed to be Saints, and who had money, came to Nauvoo and purchased lands, and commenced to speculate upon it as it increased in value, thereby keeping the fruits of the labours of the servants of God who were abroad preaching without purse or scrip, in order to build up the church by the Saints gathering to Nauvoo to purchase the lands bought by the church through their agent. And thus a large amount of capital that should have been employed for the good of the whole church was in the hands of a few speculators.

Again, about this time vexatious law-suits were instituted against brother Joseph Smith and others, by apostates and other persons, which cost thousands of dollars to carry them through several courts, although they were innocent of the charges, as the records of the courts will to this day testify.

Yet the character of the whole church was at stake: if brother Joseph Smith was guilty of the charges preferred against him, the church was upholding a guilty person, and if not guilty there was no other way to convince the public that he was innocent but by trial at law. He being poor, and only acting agent for the church, the expenses had to be paid from the church funds, that, had it not been for the persecution, might have been appropriated towards the erection of manufactories in Nauvoo, which would have changed the face of things very materially; for instead of having to spend what little funds they were in possession of in the

surrounding country, they would have been able to have produced them amongst themselves; while at the same time employment might have been given to thousands on their arrival there, instead of having to seek it in the surrounding towns, and frequently amongst their enemies, which has led to considerable apostacy. I make these remarks that the people in this land may understand the burden which the poor, yet faithful Saints have had to endure in laying the foundation, and in building up the city of Nauvoo.

As the good of all was considered by Joseph Smith, and those associated with him, those who sought their own interest only, apostatized, and through their influence he and his brother sealed their testimony with their blood. Those characters have left Nauvoo, and the quorum of the twelve having duly considered the situation of the church both in England and America, recommend to the Saints abroad that every lawful means be used to carry into effect the building of the tempie, the establishing of manufactories of all kinds in Nauvoo, in order to afford labour to the mechanic on his arrival, and also to enable them to send abroad their manufactures to the surrounding country, and thus bring money and provisions into the city.

But in the mean time, while these things are preparing for the reception of the poor, who are wholly dependent upon their labour for the support of themselves and families, they further recommend to the Saints in Britain, as the work of gathering is imperative, that as they have regularly organized branches of the church in New York, Boston, Philadelphia, Pittsburgh, Salem in Massachusets, and other large towns in the eastern states, for the Saints to emigrate to those places, instead of going direct by way of New Orleans, so that they may be enabled to procure to themselves means to enable them to go west, when the way is opened before them; and by so doing avoid settling among those who seek to destroy the Saints.

There is another subject upon which I wish to remark, which is this:—I have shipped to New Orleans over an hundred adult passengers from Liverpool, that have not paid me one penny; some have paid their passage in Nauvoo, and many owe all their passage at present. Now I wish the Saints to understand that it would make no difference to me to give them upwards of £400, or their passage, for I have to pay for the ship, food, and fittings, together with about 9s. hospital money, payable at New Orleans, on all over twelve years of age. These things, together with the expenses of an office of £40 per year rent, without about £10 taxes, paper, ink, coals, postage stamps, &c., amounting to at least £20 per year. And to this let me add that I have board and lodgings to pay, my family, in some measure to support, while we have many other demands made upon us by the travelling elders that call upon us, both English and American, as well as clerks to employ, who cannot spend their time without remuneration. I have no other means of raising funds but from the small amount of profits arising from the emigration, which has hitherto been given to the poor who have been sent to Nauvoo. Some might say—but there are profits arising from books, but I would remark, that all the books that we sell belong to different individuals, who take the avails as fast as the books are sold; or if I use it for expenses of the office or otherwise, I must make it good to them when called upon. I have made these remarks that the Saints may know that it is not in my power to assist any one to emigrate, unless they pay their full fare for the future, until we can pay up all arrears in consequence of assisting so many. I should be pleased to assist, were it in my power, but the credit of the church, and the importance of sustaining an emigration for the Saints, forbid it at present; and I hope that no elders will send poor families for us to provide for, or send to America, as they have done heretofore. We have one family on our hands sent in this manner. There seems to be a false impression on the minds of some of the Saints which we wish to correct, that is, that if some of the Saints pay their fare on a ship, and do not go, that I can put some poor one in their stead; I have no right to take the money of the first, and give it to the second. If the first disappoints me, and I make provision for him, I am entitled, according to law, to make him forfeit his passage money; but this I do not, unless perhaps to pay for the fixtures, or let them go in the next ship, as they please.

Now, as it regards emigration to New York, Boston, or Philadelphia, the fares will be higher than to New Orleans, they will average from £3 to £4 per adult, without food, except one pound of bread stuffs per day, berths, fuel, and water; under all circumstances it is necessary to pay a deposit of £1 for each adult passenger on application, that I may secure berths for the parties. The spring season of the year will be best to emigrate to the eastern states; the fares to New Orleans will be as usual, and the best time to leave this country is from the first of January to the first of March.

I have made the foregoing remarks for the benefit of the Saints, that they may know the situation in which I am placed, and shall endeavour to lay before the General Conference an accurate statement of things respecting the office, and the future intentions of the authorities of the church for their well being and prosperity. May the blessings of heaven be upon you all. Amen. REUBEN HEDLOCK.

CONFERENCES.

The Manchester Conference having been called upon to assemble in the capacity of a special conference, for the purpose of transacting such business as was deemed necessary, I had the happy privilege, in company with elders Hedlock and Ward, of meeting them on Sunday, Feb. 16th, at Mr. Heyward's large and commodious room, in Bridge-street, Manchester. The day was exceedingly fine, which caused a vast number of Saints to come in from the various districts until the room was crowded to excess.

The house was called to order at half-past ten o'clock, A.M., there being present one of the Twelve, five high priests, thirty elders, thirty-one priests, twenty-two teachers, and four deacons.

Elder Woodruff was called to the chair, accompanied by his counsellors, elders Hedlock and Ward. Conference opened by singing and prayer.

The president informed the assembly, that the forepart of the day would be devoted to teaching and setting forth principles: the afternoon to business: and the evening to preaching, and then called upon elder Hedlock to address the meeting, and he did so, much to the edification of the Saints. He spoke of the death of the Prophet and Patriarch, and the additional responsibility and care that was now resting upon the presidency of the churches, in the enlargement and advancement of the church and kingdom of God. He spoke of the persecution and the order of the priesthood, and that the object of the Conference was to make some changes in the Manchester Conference for the advancement of the work in that region. He was followed by elder Ward, who spoke of the greatness and magnitude of the work, the purity of the principles, and he exhorted the officers and members to faithfulness. The President closed by bearing his testimony to the work, and gave such teaching and advice as was given by the Spirit of God, all of which was received by the Saints with a hearty Amen.

The Saints again assembled at two o'clock, P.M. Remarks were made by the President and his Counsellors, concerning the importance of the meeting, and the changes they would recommend in the Manchester Conference. It was then moved by elder Charles Miller, "that elder Milton Holmes be appointed presiding elder over the Manchester Conference; it was seconded and carried without a dissenting voice.

Elder M. Holmes then proposed elder Charles Miller, as his counsellor to assist him in the conference; it was also seconded and carried unanimously.

It was then moved, seconded, and carried unanimously, that elder James D. Ross, from Edinburgh, who was present, should be chosen to preside over the Manchester branch; there was not a dissenting voice in any resolution presented to the conference, but peace, union, and love apparently prevailed with every heart. At the close of the afternoon service, we had the privilege of communing, by partaking of the sacrament with that vast body of the Saints who have from the beginning manifested much of a Zion's spirit, and brought forth the fruits of the gospel.

The evening was occupied by elder Hedlock, about one hour, in treating upon those labours and duties which were necessary for the Saints to enter into for their temporal and spiritual salvation, which was listened to with great attention; but he and elder Ward were both called to leave, in the midst of the meeting, in time to take the train for Liverpool, as their duties called them home; but no sooner had they started to leave the room than there was a rush of Saints to take the parting hand with them, that it was with much difficulty they could get out of the house; the silent but hearty shake of the hand on that occasion spoke in language louder than words the sentiments of the heart. When the house came to order the meeting was addressed by the President for a season, and brought to a close; and for one, I must say, it was, indeed, good to be there; the time seemed too short while mingling our joys with such spirits in rejoicing in the principles of eternal truth.

I have every reason to believe that the Manchester Conference, under the superintendence of elder Holmes, assisted by elders Miller, Ross, and the many faithful elders in the various branches, will be much blessed, and bring forth much fruit, to the praise and glory of God.

I also attended the Bradford Quarterly Conference, in Yorkshire, on the 23d February. It was held in the Philadelphia Chapel, North Wing. This is the conference in which, the worthy elder Lorenzo D. Barnes was presiding over when he died; it is now in the hands of our beloved brother Elijah F. Sheets, who, though young, is pursuing the same wise and prudent course that marked the life of elder Barnes.

I was much delighted in my visit to this conference, elder Sheets presided, good order generally prevailed, the chapel was filled through the day and evening with the Saints and citizens. The singers were favoured with a band of music through the conference, which added much interest to the singing. Many Saints were present from Idle and Leeds, and I was made happy in beholding the unity, order and peace that bound the Saints together in the Bradford Conference.

The fore part of the day was taken up in representing the branches of the conference and teaching the principles; in the afternoon the sacrament was administered, four were confirmed, several children blessed, and the ordinances explained to the assembly.

In the evening I addressed a large audience on the origin, progress, and principles of the Church of Jesus Christ of Latter-day Saints, also gave an account of the death of the prophet and patriarch, while the hearts of the Saints were made glad, their countenances beaming with joy: the whole audience listened with the most profound attention, and a good impression seemed to be made upon the people through the whole conference.

I also addressed the people on the Monday evening. I had the impression while there, that good will yet be done in that region. I held one meeting with the Saints in Idle, and visited the grave of elder Barnes, and spent my time while in Idle with elder Cordingly and his family, who had the charge of elder Barnes through his sickness and death; I spared no pains in making all diligent inquiries concerning him during his labours, sickness, and death, in that place. I shall endeavour to communicate in some future number of the STAR what information I could obtain upon that subject; I consider it due the Zion Camp, his friends in America, the quorum to which he belongs, and the whole church in whose love he shared, that there should be a stone erected over his grave to say to all his friends that may chance to pass that way, that there sleeps in peace the worthy Lorenzo D. Barnes, the first member of Zion's Camp or gospel messenger from Nauvoo, who has found a grave in a foreign land.

And I here take the liberty to say to all the Saints or friends of elder D. Barnes, throughout this realm, that inasmuch as they would esteem it a favour to donate anything for the purpose of erecting a stone over the grave of elder Lorenzo D. Barnes, that if they will forward it by the presiding elders of their conference, or some other person, to me, at the General Conference, on the 6th of April next, to be held in Manchester, I pledge myself that it shall be appropriated for that use.

WILFORD WOODRUFF.

GENERAL CONFERENCE.

As the time is speedily approaching for the holding of a General Conference, in Manchester, on the 6th of April next, we have deemed it wisdom to lay before you certain propositions for the consideration of the members and officers of the church of Jesus Christ of Latter-day Saints in the British Isles.

We have to request that the following propositions be laid before each branch, if possible, and that the delegates appointed to represent the branches be duly authorized and qualified to state the feelings and abilities of their respective branches with regard to the measures to be discussed.

The first matter which we consider of great importance for your consideration is, that of the proposal of a Joint Stock Company, that by the means thereof the interests and welfare of the kingdom of God may be promoted, by the erecting of manufactories in Nauvoo, and supplying them with machinery, and thus bring to bear, for the good of all, the general resources of the church.

We shall expect the several delegates to be appointed by the voice of the church, and to come prepared, as far as possible, to state what amount of capital in money, machinery, or other goods could be employed in taking shares in the said company, and the nature and extent of the various manufactures in their several districts, as in the event of the proposed measures being adopted; we shall necessarily require agents to be appointed in each district, for the transmission of such goods to us as are fit for exportation.

First, It is proposed that the company be formed with a President, Secretary, Treasurer, and Committee; the immediately official acting members to be remunerated for their services, and to give bond for the due discharge of their duties.

Secondly, That the company be enrolled according to act of Parliament, that all its proceedings may be legal.

Thirdly, That the shares of the said company consist of £5 each, to be paid within one year from the payment of the first instalment.

Fourthly, That the shares be paid by money, by machinery, or other goods, to be taken at a fair value, by competent judges.

Fifthly, That the profits arising from the exertions of the company shall be distributed to the stock-holders, as the committee may decide, according to circumstances.

It will be understood that the foregoing are not laid down as positive, but for the contemplation of the General Conference, when we trust to have the combined wisdom and intelligence of the whole church upon the practicability of the subject, and the carrying out of its details.

There is also another subject of importance to be brought before the Conference in reference to publications. If it be deemed wisdom by the Conference, the STAR will in future be published twice a month, the delegates will therefore come prepared to state the feelings of the Saints upon the subject. It is intended also to publish other works of importance as early as we have the means to do so.

There is one great principle in the work of the Lord, which ought generally to be understood, and produce its legitimate effect upon the Saints, and that is the principle of progression, of continued advancement, which must necessarily call for increased exertions of a legitimate and lawful nature in the furtherance of the great cause. The efforts of the Saints must never relax, neither remain stationary, but increase and multiply their energies until the day of consummation arrives.

W. WOODRUFF.
R. HEDLOCK.
THOMAS WARD.

Editorial.

The different articles in our present number we deem will be found interesting to our readers generally. We trust that the statements relative to a Joint Stock Company will have all the attention which the presidents and members of the various branches can bestow upon it between now and the general conference. Even if the plan be not immediately brought into operation, we shall be enabled to lay the foundation, and ascertain the resources at the command of the Saints.

It behoves all who have entered into covenant with God, to be awake to the things by which they are surrounded. Satan has long strove by violent agency to overthrow the work of God in the last days, but his efforts have hitherto not only proved abortive, but have had the effect to arouse to greater activity and dilligence the honest-hearted in the cause of God. But let the Saints beware, he will now try to deceive by a counterfeit church—the mouths of his emmisaries will be filled with slanderous accusations of the servants of the Lord, while by an affected holiness they will endeavour to allure the Saints from the kingdom of God.

But we have this consolation, that the Lord will accomplish his own purposes, let who will withstand him; all things, of whatever nature they may be, will be made subservient to carrying out the great designs of our heavenly Father; therefore let the people of God take courage, let every one be found in his true position whereunto he hath been called, that in the great day of account he may receive the reward of one that has been faithful in his stewardship.

Many that have run well for a season may be separated from our midst, but the health and vigour of the tree require that the dead branches be cut off, for it is better for the church to enter into life maimed, than being whole cast into hell.

Let our minds ever be cast upon the truth, the purity and the power of those principles which we have embraced, and let us anticipate the glorious reward that remaineth for the people of God, for those who endure unto the end. Let us not be surprised to find our course a scene of continual warfare—we are enlisted into the army of God, and our object will be, while under the banners of our Great Head, to destroy the works of the Devil, to overthrow his power, and to emancipate from his thraldom those whom he has so long held captive.

There was a declaration of the Saviour's that is well worthy of particular attention, which is, "That the time should come when they that put the Saints to death should think that they were doing God service." Let us seek fully to understand this declaration, and it will be a clear solution to the circumstances by which we are surrounded. The individuals who should destroy the Saints were desirous of doing service to God, and by some strange blindness, such were the conceptions they had formed of the servants of the Lord, as being of too evil a nature to be permitted to live, that they deemed their destruction would be as an acceptable service to the living God.

The immediate followers of Jesus realized the truth of this declaration, and though their object was to benefit mankind with the greatest of all blessings, by being instrumental in their eternal salvation, yet such was the estimate formed of their character, that they were not deemed fit to live, and had to seal their testimony with their blood.

And is it not so now? Every true-hearted Saint knows that his calling is to save himself and others from the wrath to come. He knows that the principles that he has embraced are pure and holy, that iniquity cannot be cherished in his heart, and he be acceptable in the sight of God; but that by the practice of virtue and holiness only can be made acceptable in the sight of God; and yet he looks around him and beholds, as it were, a world in arms against him. He hears his character traduced; he finds himself and the church charged with every species of evil and crime, and great indeed might be his surprise, did not the history of the past throw so clear a solution over the whole matter.

What have been the proceedings of the enemy since the rise of this church of God in the last days? We answer, to vilify the character of the people of God. Satan knows well, that if individuals are permitted to approach the principles of truth, or mingle in the society of the Saints, that they would become enamoured of the truth; he therefore labours by his emissaries with unwearied assiduity to cause the world to believe that the Saints are full of iniquity, that their designs are evil, and thus by so doing, prevents thousands from contemplating the principles of truth.

If there be one testimony more than another to confirm the servant of the Lord, and to establish him in the faith, it surely is the never-failing hostility with which he has to contend, while the purpose of his heart is to be a blessing to his fellow-man.

There is one consolation to the Saints under all circumstances, which is that the strength of the church will be according to its day, and that as the efforts of the adversary increase, they will be met by a superior energy on the part of the people of God, and blessed shall he be who is found faithful in the great struggle even unto the end.

On the subject of publications we wish to remark, that we should feel obliged to our agents and others to be diligent in the dispersion of our various works, as auxiliary in their hands for the spread of the principles of truth.

We have on hand a large stock of the letters of O. Cowdery to W. W. Phelps, which must ever remain a standard production in connexion with the origin of the work of God in the last days. Also the letter of Joseph Smith to J. A. B., than which, perhaps, nothing is better calculated to make manifest the principles of integrity and honour that guided the footsteps of our late martyred Prophet.

We have also a large supply of the fourth volume of the *Times and Seasons* in numbers, and more than half of the fifth volume, a work that will hereafter be valued as a faithful history of the church, and the various vexatious lawsuits and troubles that beset the path of our late lamented prophet, together with the particular circumstances relative to the cruel martyrdom of himself and brother. All that are able ought to possess themselves of this valuable periodical.

We have also much pleasure in announcing that we are now taking measures for the immediate bringing out of the Book of Doctrine and Covenants, which will be got up in a neat style, and sold at as reasonable a rate as possible; and we caution the Saints generally against the purchase of any spurious editions by any parties professing to come from America or elsewhere.

We have also to intimate that important changes will take place in the publishing department after the close of the present volume, we shall therefore be much obliged by our various agents remitting the balance of their accounts by that period.

SIGN OF THE TIMES.

Inundation in China.—A letter from Macao, published in the *Handelsblad*, gives an account of the overflowing of the rivers in the north of China, before which the European inundations that we have recorded during the last few years, shrink into relative insignificance. On the shores of the Yellow Sea the phenomenon took the character of a second deluge. Whole provinces, with populations respectively larger than some of the second-class kingdoms of Europe, were almost entirely submerged. The retreat of the waters left corpses in thousands. Touching episodes are given as pictures of this awful calamity. On the river Yangh-Tse were found large floating casks, which, when examined, were discovered to contain the bodies of young children—whose mothers, when all hope for themselves was gone, had committed them to these floating arks, as a last slender chance of salvation. Upwards of seventeen millions of human beings have escaped from the inundations, have poured themselves over the adjacent provinces, beggared of all things, and crying for bread.

TO MRS. MARY PRATT, ON THE DEATH OF HER LITTLE SON.

BY MISS E. R. SNOW.

Time with an arrow's speed has gone
  Since I beheld a blooming flower,
As fresh as summer morning's dawn—
  Its beauty grac'd the vernal bow'r.
'Twas lovely, and its op'ning bloom,
  A joy inspiring halo spread;
And rich as Eden's first perfume
  Was the sweet fragrance which it shed.

Such was your little one; and more
  Than rosy beauty grac'd its air—
A higher charm its features bore—
  A noble intellect was there,
With fondest hopes, from earliest hour
  You saw its mind, a royal gem,
Expand with reason's genial pow'r,
  To form a future diadem.

But oh! a frost has nipp'd the flow'r,
  And all its loveliness is gone!
A hand unseen with ghastly pow'r
  Has laid full low, your little one!
But soon, by nature's annual round
  That flow'r beneath the vernal skies
Will bloom. Ere long the trumpet's sound
  Will bid your sleeping cherub rise.

How was that lov'd, departed one
  Endear'd by scenes of deep distress!
Missouri's prison walls have known
  Its infant cry—your fond caress;
When in your arms with tenderness
  You bore it to the wretched cell;
That with your presence you might bless
  The heart of him you love so well.

But hush the sorrows of thy breast,
  And wait the promise of the Lord,
To usher in a day of rest,
  When all will be again restored,
Although a tender branch is torn
  Asunder from the parent tree;
Back to the trunk it shall be borne,
  And grafted for eternity.

Morley Settlement, Jan. 17th, 1844.

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THE

LATTER-DAY SAINTS'

MILLENNIAL STAR.

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HISTORY OF JOSEPH SMITH.

(*Continued from page* 149.)

The fore part of September was spent in making preparations to remove to the town of Hiram, and re-commence the translation of the Bible. The brethren who were commanded to go up to Zion were earnestly engaged in getting ready to start in the coming October. On the 11th of September I received the following:—

Revelation, given in Kirtland, September, 1831.

Behold, thus saith the Lord your God unto you, O ye elders of my church, hearken ye and hear, and receive my will concerning you: for verily, I say unto you, I will that ye should overcome the world, wherefore I will have compassion upon you. There are those among you who have sinned; but verily, I say for this once, for mine own glory, and for the salvation of souls, I have forgiven you your sins.

I will be merciful unto you, for I have given unto you the kingdom: and the keys of the mysteries of the kingdom shall not be taken from my servant Joseph Smith, jun., through the means I have appointed, while he liveth, inasmuch as he obeyeth mine ordinances. There are those who have sought occasion against him without cause; nevertheless he has sinned: but verily, I say unto you, I the Lord forgive sins unto those who confess their sins before me, and ask forgiveness, who have not sinned unto death. My disciples, in days of old, sought occasion against one another, and forgave not one another in their hearts, and for this evil they were afflicted and sorely chastened: wherefore, I say unto you, that ye ought to forgive one another, for he that forgiveth not his brother his trespasses, standeth condemned before the Lord, for there remaineth in him the greater sins. I the Lord, will forgive whom I will forgive, but of you it is required to forgive all men; and ye ought to say in your hearts, let God judge between me and thee, and reward thee according to thy deeds. And he that repenteth not of his sins, and confesseth them not, then shall ye bring him before the church, and do with him as the scriptures say unto you, either by commandment or by revelation. And this ye shall do, that God might be glorified, not because ye forgive not, having not compassion, but that ye may be justified in the eyes of the law, that ye may not offend him who is your Lawgiver.

Verily, I say, for this cause ye shall do these things. Behold, I the Lord was angry with him who was my servant Ezra Booth, and also my servant Isaac Morley; for they kept not the law, neither the commandment; they sought evil in their hearts, and I the Lord withheld my Spirit. They condemned for evil that thing in which there was no evil; nevertheless, I have forgiven my servant Isaac Morley. And also my servant Edward Partridge, behold, he hath sinned, and Satan seeketh to destroy his soul; but when these things are made known unto them, they repent of the evil and they shall be forgiven.

And now, verily, I say, that it is expedient in me, that my servant Sidney Gilbert, after a few weeks should return upon his business, and to his agency in the land of Zion; and that which he hath seen and heard may be made known unto my disciples that they perish not. And for this cause have I spoken these things. And again, I say unto you, that my servant Isaac

Morley, may not be tempted above that which he is able to bear, and counsel wrongfully to your hurt. I gave commandment that this farm should be sold. I will not that my servant Frederick G. Williams should sell his farm; for I the Lord will to retain a strong hold in the land of Kirtland for the space of five years, in the which I will not overthrow the wicked, that thereby I may save some: and after that day, I the Lord will not hold any guilty that shall go, with an open heart, up to the land of Zion, for I the Lord require the hearts of the children of men.

Behold, now it is called to-day (until the coming of the Son of Man), and verily it is a day of sacrifice, and a day for the tything of my people; for he that is tythed shall not be burned (at his coming); for after to-day cometh the burning. This is speaking after the manner of the Lord; for verily I say, to-morrow all the proud and they that do wickedly shall be as stubble, and I will burn them up, for I am the Lord of hosts, and I will not spare any that remaineth in Babylon. Wherefore, if ye believe me, ye will labour while it is called to-day. And is it not meet that my servants Newel K. Whitney and Sidney Gilbert should sell their store and their possessions here, for this is not wisdom, until the residue of the church which remaineth in this place shall go up to the land of Zion.

Behold it is said in my laws, or forbidden to get in debt to thine enemies; but behold it is not said at any time, that the Lord should not take when he please, and pay as seemeth him good: wherefore as ye are agents, and ye are on the Lord's errand; and whatever ye do according to the will of the Lord, is the Lord's business, and he has set you to provide for his saints in these last days, that they may obtain an inheritance in the land of Zion; and, behold, I the Lord declare unto you, and my words are sure and shall not fail, that they shall obtain it; but all things must come to pass in their time; wherefore be not weary in well-doing, for ye are laying the foundation of a great work.—And out of small things proceedeth that which is great.

Behold, the Lord requireth the heart, and a willing mind; and the willing and obedient shall eat the good of the land of Zion, in these last days: and the rebellious shall be cut off out of the land of Zion, and shall be sent away, and shall not inherit the land: for verily I say, that the rebellious are not of the blood of Ephraim, wherefore they shall be plucked out. Behold, I the Lord, have made my church in these last days like unto a judge, sitting on a hill, or in a high place, to judge the nations; for it shall come to pass, that the inhabitants of Zion shall judge all things pertaining to Zion; and liars and hypocrites shall be proved by them, and they who are not apostles and prophets shall be known.

And even the bishop, who is a judge, and his counsellors, if they are not faithful in their stewardships, shall be condemned, and others shall be planted in their stead; for behold, I say unto you, that Zion shall flourish, and the glory of the Lord shall be upon her; and she shall be an ensign unto the people, and there shall come unto her out of every nation under heaven. And the day shall come, when the nations of the earth shall tremble because of her, and shall fear, because of her terrible ones: the Lord hath spoken it. Amen.

On the 12th of September, I removed with my family to the township of Hiram, and commenced living with John Johnson. Hiram was in Portage county, and about thirty miles south-easterly from Kirtland. From this time until the forepart of October, I did little more than prepare to re-commence the translation of the Bible. About this time Ezra Booth came out as an apostate. He came into the church upon seeing a person healed of an infirmity of many years standing. He had been a methodist priest for some time previous to his embracing the fulness of the gospel, as developed in the Book of Mormon, and upon his admission into the church he was ordained an elder, as will be seen by the foregoing revelations. He went up to Missouri as a companion of elder Morley; but when he actually learned that faith, humility, patience and tribulation were before blessing, and that God brought low before he exalted: that instead of "the Saviour's granting him power to smite men and make them believe," (as he said he wanted God to do to him) he found he must become all things to all men, that he might, peradventure, save some, and that, too, by all diligence, by perils by sea and land; as was the case in the days of Jesus, which appears in the 6th chapter of St. John's gospel, he said, "Verily, verily, I say unto you, ye seek me not because ye saw the miracles, but because ye did eat of the loaves, and were filled." So it was with Booth; and when he was disappointed by his own evil heart, he turned away, and as said before, became an apostate, and wrote a series of letters, which, by their colouring, falsity, and vain calculations to overthrow the work of the

Lord, exposed his weakness, wickedness and folly, and left him a monument of his own shame, for the world to wonder at.

A conference was held, in which brother W. W. Phelps was instructed to stop at Cincinnati on his way to Missouri, and purchase a press and type for the purpose of establishing and publishing a monthly paper at Independence, Jackson county, Missouri, to be called the "*Evening and Morning Star.*" The first Sunday in October, Orson Hyde, a clerk, in brothers Sydney Gilbert and Newel K. Whitney's store, in Kirtland, was baptized and became a member of the church. As he was soon after designated as one of the chosen men of the Lord, to bear his word to the nations, I feel a desire to notice him as he was and as he is. He was, in his own words, left in his infancy an orphan, with none to look upon him with a father's eye and feel for him with a mother's heart. The hand that wiped his infant tears was still, the breast that gave him suck was cold and slumbered in the arms of death. He was thrust abroad upon the cold and friendless bosom of an unfeeling world, so that for twenty long years he saw no one in whose veins flowed a drop of kindred blood, and, consequently, grew up as a wild and uncultivated plant of nature, and now had come into the new and everlasting covenant, to be renewed and receive grace for grace, and put himself under the Fatherly care of Him whose yoke is easy and whose burden is light, and who rewardeth his sons and daughters who serve him faithfully to the end, with eternal life.

To continue, in his own figure, he now stood before the world to feed the fowls of the Lord, in the same manner that he had done in early life to feed the poultry of the gentlemen with whom he had resided. For, says he, when I poured the corn upon the ground, the fowls all came together *en masse*, but after the corn was exhausted, and the stream stayed, the fowls all turned away, going in different directions, each one singing his own song. So with religion, while God poured out the stream of revelation upon the ancient church they were all united and ate the living bread; but when he withheld revelations in latter times, because of the unbelief of men, they turned and went their own course, and sung their own song, some a methodist song, some a baptist song, some a presbyterian song, &c.; but if they had had revelation they would have sung one of the songs of Zion. His further history will come in, in place, hereafter. In the fore part of October, I received the following

Revelation on Prayer, given October, 1831.

Hearken, and lo, a voice as of one sent down from on high, who is mighty and powerful, whose going forth is unto the ends of the earth; yea, whose voice is unto men, "Prepare ye the way of the Lord, make his paths straight." The keys of the kingdom of God are committed unto man on the earth, and from thence shall the gospel roll forth unto the ends of the earth; as the stone which is cut out of the mountain without hands, shall roll forth until it has filled the whole earth: yea, a voice crying —"Prepare ye the way of the Lord, prepare ye the supper of the Lamb, make ready for the bridegroom. Pray unto the Lord, call upon his holy name, make known his wonderful works among the people, call upon the Lord, that his kingdom may go forth upon the earth; that the inhabitants thereof may receive it, and be prepared for the days to come, in the which the Son of man shall come down from Heaven, clothed in the brightness of his glory, to meet the kingdoms of God, which is set up on the earth." Wherefore, may the kingdom of God go forth, that the kingdom of heaven may come; that thou, O God, may be glorified in heaven, so on earth, that thine enemies may be subdued; for thine is the honour, power and glory, for ever and ever. Amen.

Soon after the above revelation was received, I re-commenced the translation of the Scriptures, in company with elder Rigdon, who had removed to Hiram, to act in his office of scribe to me. On the 11th of October, a conference was held at brother Johnson's, where I was living, at which the elders were instructed into the ancient manner of conducting meetings, of which knowledge most of them were ignorant. A committee of six were appointed to instruct the several branches of the church. Elders David Whitmer and Reynolds Cahoon were appointed as two of the said committee; with the further duty on their mission of setting forth the condition of brothers Joseph Smith, jun., and Sydney Rigdon, that they might

obtain means to continue the translation. This conference was adjourned till the 25th of October, to meet at the house of Serems Burnett, in Orange, Cuyahoga county. On the 21st I attended a special conference, to settle a difficulty which had occurred in Kirtland, on account that William Cahoon and Peter Devolve had abused one of brother Whitney's children. Myself and elder Rigdon were appointed to go to Kirtland and settle the difficulty, which we did. At the conference on the 25th, at Orange, twelve high priests, seventeen elders, four priests, three teachers, and four deacons, together with a large congregation attended. Much business was done, and the four remaining committee, authorised by the conference at Hiram, on the 11th were appointed, and consisted of Simeon Carter, Orson Hyde, Hyrum Smith, and Emer Harris At the request of William E. M'c Lellin, I inquired of the Lord and received the following

Revelation, given October, 1830.

Behold, thus saith the Lord unto you my servant, William E. M'c Lellin, blessed are you, inasmuch as you have turned away from your iniquities, and have received my truths, saith the Lord, your Redeemer, the Saviour of the world; even of as many as believe on my name. Verily, I say unto you, blessed are you for receiving mine everlasting covenant, even the fulness of my gospel, sent forth unto the children of men; that they might have life, and be made partakers of the glories which are to be revealed in the last days, as it was written by the prophets and apostles in days of old.

Verily, I say unto you, my servant William, that you are clean, but not all: repent, therefore, of those things which are not pleasing in my sight, saith the Lord; for the Lord will show them unto you. And now, verily, I the Lord will show unto you what I will concerning you, or what is my will concerning you. Behold, verily, I say unto you, that it is my will that you should proclaim my gospel from land to land, and from city to city; yea, in those regions round about where it has not been proclaimed.

Tarry not many days in this place: go not up unto the land of Zion, as yet; but, inasmuch as you can send, send; otherwise, think not of thy property. Go unto the eastern lands, bear testimony in every place, unto every people, and in their synagouges, reasoning with the people.

Let my servant Samuel H. Smith, go with you, and forsake him not, and give him thine instructions. And he that is faithful shall be made strong in every place, and I the Lord will go with you.

Lay your hands upon the sick, and they shall recover. Return not till I the Lord shall send you. Be patient in affliction. Ask and ye shall receive. Knock and it shall be opened unto you. Seek not to be cumbered. Forsake all unrighteousness. Commit not adultery, a temptation with which thou hast been troubled. Keep these sayings, for they are true and faithful, and thou shalt magnify thine office, and push many people to Zion, with songs of everlasting joy upon their heads. Continue in these things even unto the end, and you shall have a crown of eternal life at the right hand of my Father, who is full of grace and truth. Verily, thus saith the Lord your God, your Redeemer, even Jesus Christ. Amen.

I returned from the conference at Orange, to Hiram, and as Oliver Cowdery and John Whitmer were to start for Independence, Missouri, a special conference was appointed for the first of November, at which I received the following Revelation:—

Hearken, O ye people of my church, saith the voice of him who dwells on high, and whose eyes are upon all men; yea, verily, I say, hearken ye people from afar, and ye that are upon the islands of the sea, listen together. For verily, the voice of the Lord is unto all men, and there is none to escape; and there is no eye that shall not see, neither ear that shall not hear, neither heart that shall not be penetrated. And the rebellious shall be pierced with much sorrow, for their iniquities shall be spoken upon the house tops, and their secret acts shall be revealed. And the voice of warning shall be unto all people, by the mouths of my disciples whom I have chosen in these last days, and they shall go forth and none shall stay them, for I the Lord have commanded them.

Behold, this is mine authority, and the authority of my servants, and my preface unto the book of my commandments, which I have given them to publish unto you, O inhabitants of the earth: wherefore, fear and tremble, O ye people, for what I the Lord have decreed in them, shall be fulfilled. And verily, I say unto you, that they who go forth, bearing these tidings unto

the inhabitants of the earth, to them is power given to seal both on earth and in heaven, the unbelieving and rebellious; yea, verily, to seal them up unto the day when the wrath of God shall be poured out upon the wicked without measure; unto the day when the Lord shall come to recompense unto every man according to his work, and measure unto every man according to the measure which he has measured to his fellow man.

Wherefore, the voice of the Lord is unto the ends of the earth, that all that will hear may hear; prepare ye, prepare ye for that which is to come, for the Lord is nigh, and the anger of the Lord is kindled, and his sword is bathed in heaven, and it shall fall upon the inhabitants of the earth. And the arm of the Lord shall be revealed, and the day cometh, that they who will not hear the voice of the Lord, neither the voice of his servants, neither give heed to the words of the prophets and apostles, shall be cut off from among the people. For they have strayed from mine ordinances, and have broken mine everlasting covenant; they seek not the Lord to establish his righteousness, but every man walketh in his own way, and after the image of his own god, whose image is the likeness of the world, and whose substance is that of an idol, which waxeth old, and shall perish in Babylon, even Babylon the great, which shall fall.

Wherefore, I the Lord, knowing the calamity which shall come upon the inhabitants of the earth, called upon my servant Joseph Smith, jun., and spake unto him from heaven, and gave him commandments; and also gave commandments to others, that they should proclaim these things unto the world; and all this that it might be fulfilled, which was written by the prophets: the weak things of the world shall come forth and break down the mighty and strong ones, that man should not counsel his fellow man, neither trust in the arm of flesh, but that every man might speak in the name of God, the Lord, even the Saviour of the world, that faith also might increase in the earth: that mine everlasting covenant might be established: that the fulness of my gospel might be proclaimed by the weak and the simple, unto the ends of the world, and before kings and rulers.

Behold I am God, and have spoken it; these commandments are of me, and were given unto my servants in their weakness, after the manner of their language, that they might come to understanding: and inasmuch as they erred, it might be made known: and inasmuch as they sought wisdom, they might be instructed: and inasmuch as they sinned, they might be chastened, that they might repent; and inasmuch as they were humble, they might be made strong, and blessed from on high, and receive knowledge from time to time: and after having received the record of the Nephites, yea, even my servant Joseph Smith, jun., might have power to translate through the mercy of God, by the power of God, the Book of Mormon; and also those to whom these commandments were given, might have power to lay the foundation of this church, and to bring it forth out of obscurity, and out of darkness, the only true and living church upon the face of the whole earth, with which I the Lord am well pleased, speaking unto the church collectively and not individually; for I the Lord cannot look upon sin with the least degree of allowance; nevertheless, he that repents and does the commandments of the Lord, shall be forgiven, and he that repents not, from him shall be taken even the light which he has received, for my Spirit shall not always strive with man, saith the Lord of hosts.

And again, verily I say unto you, O inhabitants of the earth, I the Lord am willing to make these things known unto all flesh, for I am no respecter of persons, and willeth that all men shall know that the day speedily cometh, the hour is not yet, but is nigh at hand, when peace shall be taken from the earth, and the devil shall have power over his own dominion, and also the Lord shall have power over his saints, and shall reign in their midst, and shall come down in judgment upon Idumea, or the world.

Search these commandments, for they are true and faithful, and the prophecies and promises which are in them shall all be fulfilled.

What I the Lord have spoken, I have spoken, and I excuse not myself, and though the heavens and the earth pass away, my word shall not pass away, but shall all be fulfilled, whether by mine own voice, or by the voice of my servants, it is the same; for behold, and lo, the Lord is God, and the Spirit beareth record, and the record is true, and the truth abideth for ever and ever, Amen.

GENERAL CONFERENCE.

SUNDAY MORNING.

This annual and most interesting meeting was held on the 6th of April, in the Hall of Science, Manchester. The day being favourable, a very large assembly congregated from the neighbouring branches, who, together with the numerous delegates from different parts of the country, filled the commodious hall, and presented a very pleasing appearance.

The meeting being called to order at half-past ten o'clock by elder Milton Holmes, it was carried unanimously that elder Wilford Woodruff preside, and that elder William Walker, and elder J. B. Meynell act as clerks of the conference.

The sixteenth hymn being sung, elder Woodruff offered up prayer, when the first hymn was sung, after which the number of officers present was called for, when it appeared, of the presidency, elder W. Woodruff, one of the Quorum of the Twelve, Counsellors Reuben Hedlock and Thomas Ward—High Priests, eight—of the Quorum of the Seventies, five—Elders, seventy-seven—Priests, sixty-six—Teachers, thirty-seven—Deacons, seven.

Elder Woodruff having made some remarks to the delegates as to the order of representation, the delegates were called upon to make their respective statements.

Manchester Conference—Represented by elder Milton Holmes, including 24 branches, viz., Manchester, Stockport, Ashton, Dukenfield, Newton Moor, Mottram, Bolton, Tottington, Leith, Haslingden, Breightmet Fold, Bury, Oldham, Rochdale, Eccles, Pendlebury, Heatons, Ratcliff, Cross Moor, Didsbury, Edgeworth Moor, Middleton, Crompton Fold, and Whitefield, containing 1723 members, 2 high priests, 55 elders, 99 priests, 51 teachers, 25 deacons; baptized since last general conference, 279.

Liverpool Conference—Represented by elder J. A. Stratton, including 13 branches, viz., Liverpool, Douglas, Peel (Isle of Man), St. Helens, Newton, Warrington, Tranmere, Ewloe, Kennerton, Chester, Overton, Wooton, Pool Quay, containing 678 members, 3 high priests, 31 elders, 39 priests, 21 teachers, 10 deacons; baptized since last general conference, 120.

Preston Conference—Represented by elder Leonard Hardy, including 10 branches, viz., Preston, Lancaster, Kendal, Brigsteer, Holme, Heskin, Hunter's Hill, Euxton, Leyland, Southport, and Longton, including 505 members, 16 elders, 24 priests, 15 teachers, 4 deacons; baptized since last general conference, 21.

London Conference—Represented by elder E. H. Davis, including 5 branches, viz., London, Newbury, Woolwich, Luton, and Portsmouth, containing 328 members, 12 elders, 17 priests, 8 teachers, and 9 deacons; baptized since last general conference, 55.

Macclesfield Conference—Represented by elder James Galley, including 7 branches, viz., Macclesfield, Bollington, Middlewich, Northwich, Plumbley, Crewe, and Little Budworth, containing 204 members, 1 high priest, 9 elders, 19 priests, 12 teachers, 4 deacons; baptized since last general conference, 13.

Birmingham Conference—Represented by elder Robert Crook, including 14 branches, viz., Birmingham, Gritsgreen, Oldbury, West Bromwich, Walsall, Dudley, Brittle Lane, Bilston, Kidderminster. Bloxwich, Rockshill, Rewbury Hill, Wolverhampton, and Shatterford, containing 668 members, 1 high priest, 35 elders, 54 priests, 31 teachers, 15 deacons; baptized since last general conference, 146.

Derbyshire Conference—Represented by elder Robert Crook, including 5 branches, viz., Wooden Box, Dunstall, Branston, Barton, Colesville; baptized since last general conference, 112.

Staffordshire Conference—Represented by elder Geo. Simpson, including 15 branches, viz., Burslem, Hanley, Stoke-upon-Trent, Newcastle, Baddeley Edge, Bradley Green, Knutton Heath, Longton, Coxbank, Prees, Tunstall, Leek, Longport, Hassall Green, Allsagar's Bank, and Whitchurch.

Edinburgh Conference—Represented by elder John Banks, including 11 branches, viz., Edinburgh, East Wemyss, Stirling, Pathhead, Falkirk, Hunter's Fold, Croft Head, Ternent, Dundee, Biggar; baptized since last *quarterly* conference, 12.

Glasgow Conference—Represented by elder James Houston, including 16 branches, viz., Glasgow, Airdrie, Lanark, Paisley, Johnston, Bridge of Weir, Kilbirnie, Irvine, Kilmarnock, Greenock, Balfrone, Bonhill, Campsie, Thornley Bank, Tollcross, Renfrew; baptized since last general conference, 236.

Sheffield Conference — Represented by elder J. Ure, including 7 branches, viz., Sheffield, Mattersea, Grindley, Woodhouse, Doncaster, Donnington, Chesterfield; baptized since last general conference, 100.

Bradford Conference—Represented by E. F. Sheets, including 3 branches, viz., Bradford, Idle, and Leeds, containing 181 members, 7 elders, 11 priests, 5 teachers, 5 deacons; baptized since last general conference, 47.

Worcestershire Conference—Represented by elder Thomas Smith, including Earl's-common, Bromsgrove, Persell Green, Worcester, Penvin, Flyford Flavel, Barford, St. John's, Milton, Royal Leamington Spa, Stratford-upon-Avon, Coventry, containing 270 members, 12 elders, 20 priests, 8 teachers, 5 deacons; baptized since last general conference, 105.

Clitheroe Conference — Represented by elder William Speakman, including 11 branches, viz., Clitheroe, Waddington, Chatburn, Downham, Settle, Burnley, Accrington, Goodshaw Fold, Blackburn, Chaighley, Ribchester, containing 302 members, 15 elders, 18 priests, 18 teachers, 6 deacons; baptized since last general conference, 27.

Leicestershire Conference — Represented by elder Thomas Margetts, including 3 branches, viz., Leicester, Nottingham, Blabey, containing 140 members, 6 elders, 10 priests, 3 teachers, 3 deacons; baptized since last general conference, 72.

Cheltenham Conference—Represented by elder John Johnson, including 9 branches, viz., Cheltenham, Apperley, Narton, Frogsmarsh, Brangreen, Puncill, Little Dean Woodside, Edgehill, Sydney; baptized since last general conference, 64.

Bath Conference—Represented by elder Thomas Smith, including 2 branches, viz., Bath and Downhead, containing 108 members, 3 elders, 8 priests, 1 teacher, 1 deacon; baptized since last general conference, 69.

Bedfordshire Conference—Represented by elder Robert Martin, including 12 branches, viz., Bedford, Thorncote, Gravely, Whaddon, Evershott, Walden, North Crawley, Stock, Wyboston, Honeydon, Irchester, Wellingborough; baptized since last general conference, 36.

Carlisle Conference—Represented by elder John Allen, including 5 branches, viz., Carlisle, Brampton, Alston Moor, Newcastle-upon-Tyne, Sunderland, containing 150 members, (number of officers not reported.)

Littlemoor Branch—Represented by elder Thomas Smith, of Bath, including 12 members, 1 elder, 1 teacher, 1 deacon; baptized since last general conference 6.

Merthyr Tydville Conference — Represented by elder William Henshaw, including 12 branches, containing 316 members, 7 elders, 10 priests, 7 teachers, 4 deacons; baptized since last general conference, 105.

Mars Hill Conference—Represented by elder G. P. Waugh, including 24 branches, viz., Mars Hill, Old Storridge, Coles Green, Wooferhood, Brinxty Common, Bromyards Down, Whitbourne, Clifton, Ridgeway Cross, Polehouse, Key's End Street, Ledbury, Froomshill, Darlow and Stanley Hill, Stocks Lane, Shucknell Hills, Lugwardine, Hereford, Leominster, Ludlow, Stoke, St. Melbro', Bellagates, Combs Moor, Presteign; baptized since since last general conference, 36.

Hull Conference—Represented by elder William Walker, including 6 branches, containing 74 members, 5 elders, 5 priests, 6 teachers, 2 deacons; baptized since last general conference, 36.

Wapload—Represented by elder George Eyre, including 17 members, 1 priest; baptized since last general conference, 17.

Ireland—Represented by letter, contains 33 members, 3 elders, 2 priests, 1 teacher; baptized 1.

Garway Conference—Represented by elder Richard Blakey, including 5 branches, viz., Garway, Oriop, Buckhold, Ewiasharold, Keevern, containing 136 members, 3 elders, 10 priests, 4 teachers, 1 deacon; baptized, 4.

Chalford Hill Conference—Represented by elder E. H. Webb, including 8 branches, viz., Chalford, Avening, Tetbury, King's-hood, Cam, Chapel Allerton, Canterbury, containing 154 members, 5 elders, 10 priests, 6 teachers, 3 deacons; baptized since last general conference, 88.

Bristol—Represented by letter, contains 90 members, 3 elders, 6 priests, 3 teachers, 1 deacon; baptized since last general conference, 10.

Trowbridge and vicinity, containing 9 members, 1 elder; baptized since last general conference, 9.

The meeting being closed by singing and prayer, adjourned until the afternoon.

AFTERNOON SERVICE.

Meeting opened by singing the 142nd hymn, after which elder Ward engaged in prayer. The sacrament was then administered by elder J. D. Ross.

Elder Ward made a few remarks upon the necessity of attending upon the ordinance of the Lord's supper.

Elder Hedlock then spoke on the purpose of a general conference, and the necessity of unity of feeling and action, and of order in the conferences, remarking that branches raised up since last conference cannot form themselves into conferences without the decision of a general conference, and persons seeking to render themselves independent of those who were appointed by the last general conference, are out of order, and violating the laws of the kingdom of God. He remarked that the presiding elders of branches should be associated with the officers of those branches in doing all things in righteousness for rolling onward the kingdom of God; and also, that the presidents of conferences should be united with the presiding officers of branches in the same great cause. Thus should all be united in the great purpose in which they were engaged, viz., the salvation of the human family The occasional offences that arise from individuals whose minds are too contracted to grasp the sublimity of the subject of salvation, we should learn to endure, and exercise forgiveness rather than raise an obstacle against the progress of the work. He exhorted the audience to exert themselves to live as saints to day, and if such was their continued purpose, they would not err very far from the path of rectitude.

The president then called for the delegates to represent the condition and standing of the conferences.

Elder Milton Holmes stated the Manchester conference to be in a very good condition; the prospects, indeed, were very cheering, perhaps more so than at any other period, and every thing seemed to foretell the reaping of a rich harvest. He exhorted the saints to listen to the counsel given, and bore a strong testimony to the truth of the work.

Elder Leonard Hardy stated that he had not long been connected with the Preston conference, but the prospects to the best of his knowledge were much improved. The officers in council were united, and there was a probability of some being baptized. He also bore testimony to the truth, and prayed for the success of the work.

Elder Elisha H. Davis rose to state the condition of the London conference, which he said was very satisfactory at the present time. They had witnessed the gradual increase of the church, and of very respectable people of the congregations that were seeking after the truth. The officers were but few, but they were doing good, and though the Saints themselves were generally speaking but poor, yet they were determined to press forward and be united in the work of the Lord. The spirit of the gathering was very powerful among them, many had already left for Zion, and many more were very anxious to go. The meetings were well attended, and some were baptized weekly, He requested an interest in the prayers of the Saints, that he might be endued with wisdom and prudence; the enemies were on the alert to detect, if possible, any thing that might be thought a false step, and without the prayers and faith of the Saints, he felt quite incompetent for the task devolving upon him.

Elder Galley stated that the Macclesfield conference, from the past year's experience, was much improved, and never had the Spirit of God given stronger testimony of the truth than these last three months. The officers were united in desiring the glory of God. He further stated that the conference was extensive as regarded the distances of places, and that his circumstances in business did not allow him to pay that attention to it which it required, that other labourers were much wanted, and he requested that some travelling elder or high priest might be sent amongst them.

Elder Robert Crook rose to report the condition of the Birmingham conference, and we rejoiced much to see our aged brother manifesting almost the agility of youth. He stated that he rejoiced much to see the Saints by whom he was surrounded, and he rejoiced also at the condition in which he had left his conference, their councils were in peace—unity and love prevailed amongst them. He also rejoiced much in the late visit of elder J. B. Meynell, and thanked God for his visit, and he was very sorry that he was leaving England, for he knew they were of one heart and of one mind. He exhorted his brethren to be loyal subjects of the realm, stating that he prayed for her majesty the Queen three times a day, until the magistrates themselves declared him to be a most loyal subject. He also stated

that the Derbyshire conference was in a good condition at present, but much in need of some active labourer.

Elder George Simpson stated that there was not that union in the Staffordshire conference which was necessary for the well-being of the church, he hoped they would take his conference into consideration, and that measures might be taken for their assistance.

Elder John Banks stated that he had not had much time to become acquainted with the Edinburgh conference, having only been there about three weeks. Edinburgh was a splendid city, the seat of much wisdom and learning, and it would require much wisdom and prudence to be exercised; but considering all circumstances, he trusted that the coming year would yield them a rich harvest.

Elder Richard Blakey stated that the Garway conference had many difficulties to contend with, but still it was in a better condition than he had known it before. He should wish to call the attention to this conference as he was at present under the necessity of retiring from his labours in the vineyard, in order to assist an aged father, whose growing infirmities called for his help.

Elder James Houston stated that the branches in the Glasgow conference were in a very prosperous condition, full of union and love in their counsels; Lanerk, where he had been labouring, numbered 64 in about six months; he was sorry that he was not better able to represent the whole conference, as its general condition was most satisfactory and encouraging.

Elder James Ure briefly stated that the Sheffield conference was in a very cheering condition.

Elder E. F. Sheets remarked that the Bradford conference at his first visit rather alarmed him, but he thought he could now state that it was in very good order, and he knew not of a dissenting voice in the whole of the three branches of Bradford, Idle, and Leeds; more labourers were wanted, and he anticipated much good would be the result.

Elder Thomas Smith said in reference to the Worcestershire Conference, that in its present condition, love and union were prevailing through the whole, with the exception of one case of difficulty, which would come before the meeting. Brother Meynell had been visiting them and they had an excellent time. The conference spread over an extensive country, and it was their intention to labour indefatigably in the coming season.

The meeting then adjourned until evening.

EVENING SERVICE.

The service opened by singing. Prayer by Elder Hedlock, when the representation of the condition of the conferences was resumed.

Elder Stratton stated that generally speaking the branches were in a prosperous condition, that four new branches had been organized these last few months. The Isle of man branches were in a much better state, united, and the prospects were good.

Elder Speakman stated that the Clitheroe conference was in good standing, peace and unity, and every good grace was to be found amongst them, none could be more inclined to adhere to counsel. They were a people that were full of humility which had caused him much to rejoice; they were also ever ready to assist in rolling forward the kingdom of God, and they only need to be told their duty in order to do it.

Elder John Johnson said he had not been in the habit of speaking before so large and respectable a congregation, but rather in the regions of darkness, and amongst the blacks of the coalpit. He was, however, glad to say that though Cheltenham had, as it were, been torn up by the roots by persons who had never been sent there, yet he rejoiced to say that now the people were willing to listen to counsel, and the spirit of love and union was in their midst, indeed their condition was better than it had been for three years, and there was a great work to do.

Elder Robert Martin said that the members in the Bedfordshire conference, with very few exceptions, were Saints indeed, many of them were of long standing. A good foundation had been laid, and the difficulties that had for a considerable time

troubled the churches were removed, and the principles are now much inquired after, and he felt assured that with wisdom and prudence much might be done, especially if more labourers were employed.

Elder Thomas Margetts stated that the Leicestershire conference was not in so good a condition as he could wish to see it. The experience of the last six months had been very trying, but after all profitable. When an aspiring spirit arises, it is calculated to do much mischief; it had been so there, but the results he had no doubt would be beneficial; but notwithstanding all things, the prospects were still better than ever, and their congregations were crowded to excess. He earnestly requested a visit from some of the presidency as early as possible.

Elder Thomas Smith stated that the Hull conference was in good standing, union and love prevailed in their midst, the gifts and blessings of the Spirit of God were abundant, the councils were conducted in peace and love, and the prospects were very encouraging.

Elder William Walker remarked in reference to Hull, that when he was sent there, he could not in his address say brethren and sisters, for there was but one sister there. He continued his labours by preaching at the dock side to hundreds of people, but apparently in vain. He was at times almost in despair, but nevertheless he received encouragement from the word of God, and continued his labours. He remarked also that the books of the church had been a great instrumentality in propagating the work in that neighbourhood. The prospects were now encouraging, and the minds of the people were in some measure turned to the contemplation of the principles of truth.

Elder Dan Jones, from Wales, rose, under an attack of the fever and ague, and remarked that he believed it was the intention of the evil one to prevent him speaking that evening, but he was determined to bear his testimony in spite of every opposing power. He said that he came not in the character of a delegate: he represented no conference; for if he had but baptized one, he should be able to represent three. But he would speak of a nation renowned in history, one of the most ancient nations of the earth, who had never been subdued, and to whom he hoped to be instrumental in bearing the tidings of the work of God, in the last days. He enlarged on the characteristics of his people in a manner, and with an eloquence, that told how ardently he loved his native tribe and his fatherland. He remarked that, for many years, as a mariner, he had been in search of the principles of truth—he had sought it in almost every clime—among the red men of the woods, or the civilized denizens of the city, but he had found it not until he came in contact with the followers of the prophet of the Lord, the notorious Joseph Smith; but of that despised individual he would bear his testimony, and though he might feel more at home among a tribe of Indians, or on the deck of a ship, than upon that platform and before such an audience, yet he would not flinch from bearing a faithful testimony to the character of the servant of the Lord. He had been with him in the domestic circle, he had been with him in peril and in prison, and only left him about an hour before the murderous deed of his assassination was perpetrated; and he had now come in obedience to the counsel of the martyred prophet, as a messenger to his native land, to bear testimony of the work for which his brother had died, and which he had sealed with his blood. [We would here remark that we are utterly incapable of doing anything like justice to the address of Captain Jones, for though delivered while struggling with disease, such was its effect upon ourselves, and we also believe upon others, that we ceased to write, in order to give way to the effect produced upon our feelings.]

Elder William Henshaw stated that Merthyr Tydvill conference was in a prosperous condition. Two years ago he first went there and met with much opposition; but some became obedient to the gospel, and the signs followed the believers; gifts, blessings, and visions were in their midst, and the saints were rejoicing in the fulness of the gospel of Jesus Christ.

Elder Wilford Woodruff then rose to represent his conference, to which he had pledged himself at an early part of the day. He said that he represented about twenty-eight states of the American Union, above one hundred thousand saints, a quorum of twelve apostles, the various quorums in the stakes of Zion, fifteen

quorums of the seventies, a conference with two temples of the Lord, one long ago completed, and one fast hastening to its completion. After enumerating many other things, which, from the rapidity of his utterance, we failed to note, he remarked that the condition of the churches in America was more encouraging than at any former period in the history of the church.—The Saints were more universally of one heart and one mind, and the Spirit of Elijah's God was in their midst. He then addressed himself to the elders and officers by whom he was surrounded, exhorting them in all cases to abide by the laws of the land, and, that no man, by keeping the laws of the kingdom of God, need violate the laws of the realm: that no one who infringed upon those laws in any manner would be sustained by the authorities of the church. We had nothing to do with the laws but to keep them. He further remarked that elders, generally, raised up churches like unto themselves, and therefore it behoved them to be an example to their flocks in all things that were holy and righteous. The kingdom of God was a kingdom of order, and a spirit of order ought to characterise every branch of the church. He rejoiced much in assembling with them that day, and in meeting such a vast concourse of brethren and sisters as greeted his eyes that day: he rejoiced also to find things throughout the land in so good a condition as they were. He further exhorted the Saints not to be discouraged by their trials, but to contemplate the course of the Saviour, from the manger to the cross; he sought not for peace and popularity, but for the salvation of men. It was no sign, because men were poor that they could not be useful and successful in propagating the principles of truth; let us but remember from whence our power comes, and forget not, what elder Ward often endeavours to teach us, that union is strength, that the grand secret of our success lies in being of one heart and of one mind; but, that on the contrary, division stops all blessings, and closes the heavens against us. Yes, he would say, the heavens were full of blessings for the Saints, but union and peace amongst us could alone call them down upon us. He would, therefore, call upon them, for God's sake, to be united in all things pertaining to the rolling onward of the kingdom of our Lord and Saviour Jesus Christ.—The meeting was then closed with singing and prayer, and adjourned until the next morning, to assemble in the large room in Bridge-street, at ten o'clock.

MONDAY MORNING.

The meeting being opened by singing and prayer, elder Woodruff proceeded to speak on the great principles that should actuate the servants of the Lord, exhorting them to lay aside all principles of selfishness, and act according to counsel. To labour for the good of all, acting as one man before the Lord, in order to do the best for the welfare of the kingdom of God.

Elder Hedlock spoke on the condition of the church in Nauvoo, how they had suffered from time to time from unrighteous men getting into their society, who had lost sight of the great principles of the kingdom of God,—and who sought only to aggrandise themselves at the expense of the entire community. Individuals had been amongst them at an early period, who had made extensive purchases of land, which had been enhanced in value by the gathering of the Saints, and thus they had taken an advantage of the people by disposing of their purchases at an exorbitant rate of profit. They had also had to suffer from various repeated law suits that had impoverished their resources, that otherwise might have been employed in providing labour for the poor. He had looked at their situation, and he felt anxious for the adoption of some plan that might mutually benefit all. He was desirous of preventing the spirit of monopoly from entering into their midst, and while he now contemplated as it were the energies of the people being thrown away amongst their enemies, he wished to adopt such means as should preserve amongst themselves the combined industry of the Saints for the good of all. He then stated his views of the objects to be accomplished, and the benefit arising from the proposed scheme of a joint stock company that should unite the interests of the Saints on both sides the water for the good of all. He stated that the shareholders would be benefitted by the adoption of such a plan, inasmuch as the capital so employed, by judicious management, would in a few years double its capital. He further

remarked that there must be a channel of communication between the Saints on both sides the Atlantic for the mutual benefit of all. He further remarked that there were a variety of means by which these ends might be accomplished, by procuring freight for ships, by procuring provisions for emigration from our brethren in the West, which, placed in bond in this country, would be a great advantage in the supply of sea stores to those that emigrated. He wanted also agents in all parts of the country to assist in the business of emigration by posting our bills when we had ships in hand, and by procuring passengers, which would afford a fair remuneration for labour on business-like principles. All that we wanted was men of business to enter into this work, which must ultimately work for the good of all.

Elder Ward then remarked that the great point before the meeting was, whether the scheme announced in the last MILLENNIAL STAR to the conferences was to be adopted or not.

It was then unanimously voted that such a plan or association as that proposed should be adopted.

It was then unanimously voted that brothers Wilson, Caruthers, M'Ewan, Brown, Clark, Milnes, Mason, Banks, Johnson, and Flint, resolve themselves into a committee to draw up resolutions, to be examined and discussed by the conference, and that they retire into the adjoining room for that purpose.

The brethren of the committee having retired, elder Woodruff called the attention of the conference to the various business lying before them in relation to the churches.

Elder Woodruff first called for those brethren who were so situated as to give themselves up to the ministry, when there arose elders J. D. Ross, James Ure, Glaud Roger, E. H. Webb, James Houston, Robert Crook, George Slater, Thos. Margetts, E. H. Davis, John Allen, J. A. Stratton, E. F. Sheets, William Walker, C. Miller, Milson Holmes, Leonard Hardy, George Eyre, William Speakman, Thomas Day, Henry Cuerden, G. P. Waugh, Dan Jones, William Henshaw, Wm. Allen, Thomas Smith, (of Worcester), Thomas Smith, (of Bath), Phillip Westwood, Charles Phelps, Hiram Clark, John Banks, John Johnson. The three last named were added, though the brethren had retired on committee.

The case then arose, before alluded to, in reference to the Worcestershire conference, which led to a variety of excellent teaching in reference to elders or others interfering in the settlement of difficulties where they were not sent. The adjustment of difficulties and the right of sitting in judgment belonging in an especial manner to the high priesthood, unless elders received a special commission for that purpose.

It was then carried that the church in Coventry continue under the control of the Worcestershire conference.

The meeting being closed by prayer, adjourned until two p.m.

AFTERNOON SERVICE.

This service being opened as usual, elder Ward rose to make some remarks on the responsibility of all connected with the kingdom of God. As individual members of the church we were by no means exempt from this, inasmuch as it was every man and woman's duty to warn their neighbour. And as we received any portion of the authority of the holy priesthood, that responsibility increased, and he would assure the meeting that the presidency in this land justly estimated the importance of the position they occupied, and were well aware that they were answerable to God for whatever measures they adopted in connexion with their superintendance of this portion of his vineyard; and as they had no individual or party feelings, the Saints might rest assured that all measures which they might seek to carry, would be with a single eye to the glory of God.

Elder Hedlock then followed on the same principles.

The condition of the Macclesfield conference was then laid before the meeting, when it was carried unanimously that elder William Walker (late of Hull) go labour there, under the presidency of elder James Galley.

Elder Robert Crook having stated the necessity of some young active labourer being sent into the Derbyshire conference, it was carried that elder George Slater, late of Nauvoo, take the presidency there, recommending him to avail himself, as need might be, of the council of elder Crook.

Staffordshire conference being next considered, it was carried that elder Hiram Clark take the presidency for the time being.

Garway conference wanting a president, by the retirement of elder Richard Blakey, elder William Allen was unanimously voted to take the presidency thereof.

The condition of the Mars Hill conference being brought forward, it was carried that elder E. F. Sheets (late of Bradford), preside over the same.

It was then carried by the meeting that elder Glaud Roger preside over the Bradford conference, in the room of Brother Sheets.

It was next unanimously voted that elder John Allen take the presidency over the Carlisle conference.

It was also voted, that elder Robert Martin preside over the Bedfordshire conference, where he has been lately labouring.

It was then unanimously carried, that Hull be organized into a conference, and that elder Henry Cuerden preside over the same.

It was then, with considerable good humour, unanimously voted that elder Dan Jones, form, and preside over Wrexham conference, consisting at present only of himself and wife. Some present wished to make elder Jones a present of some branches in the neighbourhood to begin with, but the feeling of the meeting was that he should build upon no other foundation than that which he had already got. Elder Jones made some interesting remarks on his position, and of his anxiety to preach the gospel to his countrymen in their native tongue, requesting an interest in the faith and prayers of the Saints for his success,—when elder Ward arose, and called upon the meeting, if they felt disposed to uphold brother Jones in his position, to signify it by a hearty Amen! which was most heartily responded to.

It was then voted that elder G. P. Waugh labour under the direction of elder John Banks, in the Edinburgh conference.

It was then voted that the branches of Louth, Taleby, and Wapload, be annexed to the Hull conference, under the presidency of elder Henry Cuerden.

Voted also that Paul Harrison be ordained an elder, and go to labour in Ireland.

Voted that Doncaster be appended to the Sheffield conference.

Voted that Newhall branch be annexed to the Sheffield conference.

Voted that Kidderminster be annexed to the Worcestershire conference.

It was then unanimously carried that elder James Houston's appointment to labour in Lanark receive the sanction of the conference.

The meeting which continued to a late hour, without interruption, then adjourned unto Tuesday morning.

TUESDAY.

The meeting being opened by singing and prayer.

Elder Webb was then called upon by the president to state the conditions of the branches in his field of labour, viz., Chalford Hill, Avening, Tetbury, Kingswood, Cam, and Nimphsfield.

It was then carried unanimously, that the before-mentioned branches be organized into a conference, and that elder E. H. Webb preside over the same.

It was then voted that Bath be organized into a conference, to be called the Somersetshire conference.

It was then voted that elder George Robins go to labour in the Hull conference, under the presidency of elder Henry Cuerden.

Elder John Johnson, president of the Cheltenham conference, being absent on the committee, elder Phelps was called upon to lay the circumstances of the conference before the meeting, in relation to a lawsuit now pending. It appeared that the Saints had been subject to interruption in their meetings of the most outrageous and disgraceful character, notwithstanding they met in a place regularly certified; that being obliged to have recourse to law in their own defence, they had been, and expected to be still more, involved in expenses, which without assistance they were not able to meet. Elder Woodruff remarked, that circumstances like

those in the Cheltenham conference might be the lot of any other, and that it behoved us to sympathise with our brethren, and render them what assistance we could.

It was then unanimously resolved, that the presidents of conferences lay the case before the churches, and that the Saints be exhorted to render what assistance they can, forwarding the same to Liverpool as early as possible, to be remitted to elder Johnson.

Elder Ward made some remarks on conformity to the laws of the land, exhorting the brethren never to resort to physical force when oppressed by their enemies, inasmuch as there was abundant protection in the laws, when justly administered. He requested the brethren, that when they had acted according to principles of righteousness, and the laws of the land, in all things, and yet could not get protection or redress from the magistrates, that they would send him the addresses of such persons, and he would adopt measures to teach them their duty. He had been under the necessity of writing to two magistrates, and it behoved all the servants of the Lord to become, as much as possible, acquainted with the laws of the land.

The Committee of the Joint Stock Company then making their entrance, it was carried unanimously that the articles which had been drawn up by the Committee be read before the meeting, consecutively, and afterwards item by item, to be discussed by the conference.

After the reading of the articles,

Elder Ward rose, in the first place, to move a vote of thanks to the brethren of the committee for their very arduous labour, in the production of the articles which had now been read, and which had occupied the committee some sixteen hours. This vote was most heartily and unanimously carried.

Elder Thomas Wilson, president of the committee, then returned thanks,

Elder Hedlock rose to express his gratification at the result of the committee, so far, and as he had been the first to suggest the plan, he felt much to rejoice at the prospect of its ultimate success.

It was then voted that Brother Brown read the articles one by one for the consideration of the conference.

AFTERNOON SERVICE.

The service being opened as usual, the following articles were for the time being agreed upon. We shall not here present the remarks made upon each as it passed, but merely quote each article as it was decided upon.

1. That this Joint Stock Company be called "The Mutual Benefit Association."

2. That it shall have for its objects the establishing of those branches of manufacture in America, which will be most beneficial, and return to the stockholders the greatest amount of profit, requiring at the same time the least amount of capital in erecting and carrying on its operations.

3. That this association shall bring over food and provisions from America, that the members may have abundance of those things both cheap and good, at a price considerably beneath that at which such provisions are usually supplied, that thus a saving far exceeding the weekly payment for one share shall be effected.

4. That its capital shall consist of not less than thirty thousand pounds, divided into sixty thousand shares of ten shillings each: that a deposit of one shilling per share shall be paid within two months from the date hereof, or within one month from the date of the application for shares at any future period; the remainder to be paid in equal parts weekly or monthly, during the following eighteen months.

5. That each shareholder, shall have one vote, and one only, in all matters connected with the business of the Mutual Benefit Association.

6. That a committee of fifteen directors shall be chosen to manage the affairs of this association; that every male shareholder, aged twenty-five years, shall be eligible to become a director. That this committee have full power to manage the affairs of this society. That they be appointed for twelve months; that four retire annually by ballot, and other four be chosen in the same manner to fill up the vacancy.

7. That each district shall have a committee of management consisting of a President, Secretary, Treasurer, and four members, who shall have the power to organize every branch in a similar manner by the general voice of the said district.

8. That the annual meeting shall be the time for transacting the business of this association, viz., on or after the 6th of April in each year, and that the expenses of each delegate be paid out of the general fund.

9. That the collections of shares shall be made weekly or monthly as may be convenient for each district, and that these instalments shall be paid to the treasurer thereof, he giving a printed receipt to each member: that these check-books shall he sent to the general committee on or before each annual meeting, and that a minute-book be properly kept and signed by the officers of every said district, which shall be returned at the same time, and that for the sake of uniformity, these books be provided by the directors out of the funds.

10. That the cash paid by members, on account of their shares, shall be remitted by the treasurer of each district to the treasurer of the Committee of Directors, on the first Wednesday of every month, in Post-office orders or Bank of England seven days' post-bills, according to the amount.

11. That the treasurer of each district see that he receive a printed receipt for each monthly payment, signed by the three chief directors or managers at Liverpool, viz: the president and the two trustees or cash-keepers hereinafter mentioned.

12. That the said cash orders shall be paid and remitted in the names of these three chief officers, whose names must be endorsed by them on the same, before they can be cashed.

13. That all the monies belonging to this society shall be kept in some bank, chosen by the directors in Liverpool, in the name of the said three principal directors or trustees for this association, whose united signatures shall be attached to every document for deposits, or drafts, or receipts; and that the petty cash be kept in a safe, in the said company's office, under two keys, one kept by each of the said trustees hereinafter named.

14. That every member shall have the liberty of selling his or her share to other members; that any shareholder may increase his or her share at any time by paying the amount paid up, and any bonus that may have been declared or added on the same; and that should the amount of shares demanded exceed sixty thousand, at the next annual conference sixty thousand more may be granted.

15. That all machinery requisite for factories, and other implements shall be procured among the members if possible, and that payment for these shall be taken in shares where practicable, and that the wants of the shareholders shall first be supplied out of any stores belonging to the society, at a small remunerating profit, others buying, to pay the market price.

16. That no money shall be returned to the shareholders, until the end of five years, and if at the annual meeting, then to be held, a majority of the members or their delegates shall see proper, and resolve that the business of this association can be carried on solely with the accumulated profit, then they may order that the amount of shares paid up, shall be repaid to the stockholders, or if otherwise that the business shall be carried on for other five years, with the original capital and profit thereon, paying a dividend to the shareholders, at the rate of not less than ten per cent. per annum.

17. That this association be legally constituted, viz., by Deed of Partnership, Enrolment in Chancery, or Act of Parliament in Great Britain, and by Congress Act or Registration in America, as the committee of directors shall see proper.

18. That the directors shall be empowered to find offices, clerks, &c., at the expense of the association.

19. That five per cent., and no more, on all business done be reserved to cover these and other office expenses.

20. That two directors, viz., Thomas Ward, President, and Thomas Wilson, Secretary, sue and be sued in their own names on behalf of this association, and be supported and indemnified therein from the funds of the same.

21. That the business of this association be allowed to have commenced on the 7th of April, 1845.

22. That the sale and transfer of shares be recognized by the directors, who shall determine the form thereof.

23. That if any shareholders neglect to pay their monthly instalments due, one penny per month of fine shall be imposed, and if they neglect to pay the instalments for six months, the amount paid shall be forfeited, and added to the stock, but that they be warned in writing, at least fourteen days before the expiration of the said six months, under the hand of the secretary of the district.

24. That the names, places of abode, and number of shares of each proprietor be entered in the shareholders' register.

25. That these shares be considered personal property, and as such may be devised and disposed of.

26. That two-thirds of the fifteen directors may remit forfeitures, and have a discretionary power to act in all matters not herein provided for, as they shall deem best for the welfare of the association; distinctly recording these and all their other acts in minutes to be laid before the annual meeting of proprietors or delegates.

27. That the directors books be balanced every six months, and a balance sheet containing all the particulars of business be at the said annual meeting submitted, audited, and passed if approved of by the shareholders or their delegates, an abstract of which may be published if ordered at the said annual meeting.

28. That the directors appoint their own chairman and deputy chairman from time to time as need may be, and upon the disease of any director, they vote another into his place until the next annual meeting.

29. That the directors if necessary may appoint committees, delegates, and agents, to assist in promoting the welfare of the association.

30. That these directors may purchase and sell shares, and be the general brokers of this society, and in any or all cases of dispute, be empowered to refer matters to arbitration, one arbiter being appointed by each aggrieved party, and the two so named to appoint a third, before entering on the reference,—their award in writing to be final.

31. That letters of attorney, and other legal documents not herein named, be executed in the names of the directors aforesaid, appointed to sue and be sued in all legal matters connected herewith.

32. That directors may resign, and others be appointed, as in case of death aforesaid.

33. That two-thirds of the directors have power to remove any directors for conduct prejudicial to this company, their places being supplied within ten days as aforesaid, until the general annual meeting of shareholders or delegates.

34. That notices of general meetings be sent through the post fourteen days before these be held; that the weekly and monthly meetings be convened, as the committee and directors shall see fit.

35. That the obligations of shareholders on transfer or forfeiture of their shares shall cease, and that the person in whose name they shall be registered be considered the real owner; all transfers to be duly registered, and the husband of any female proprietor must become a proprietor by sale or transfer as aforesaid, and by the approbation of two thirds of the directors or committee, and that all matters of dispute in districts which cannot be settled there, be submitted in writing, signed by the three principal members of these committees to the directors, whose decision shall be binding on the said district until the next annual meeting, where all matters may be regulated and set in order.

36. That all securities or investments be in the name of the president and the two trustees hereinafter named, subject to the control of the majority of directors, and the voice of the delegates at their general or annual meeting.

37. That the company may be dissolved or business stopped and disposed of, on the fourth of the paid up capital being lost, by the vote of two-thirds of the directors and a majority of the shareholders or delegates present at and voting in two successive meetings.

38. That the language of these articles be understood in the plain and common acceptation of the terms thereof, and that if any doubt or dispute arise as to the meaning of any sentence, article or rule, the same be explained and decided by two thirds of the directors and delegates; and that these articles may be altered and amended at the annual meetings of the shareholders, by the voice and votes of two thirds of the whole of the said shareholders or delegates.

39. That the freight of goods from Liverpool, sold to any of the shareholders in Britain, be paid out of the general fund.

40. That bond or bonds be given by the cash-keepers as security for stock.

41. That the said two key-holders, trustees, or cash-keepers give approved bond, jointly or severally, for three hundred pounds; and that this be increased annually, according to the increase of stock, and as the stockholders or their delegates may require.

42. That the following fifteen shareholders act as directors of this association, viz., Reuben Hedlock, Thomas Ward, Thomas Dunlop Brown, Peter Mc. Cue, Matthew Caruthers, Thomas Wilson, Hiram Clark, James Flint, Dan Jones, Henry Mc. Ewan, Henry Crump, John Druce, Isaac Brockbank, Robert Wiley, and John James.

43. That seven of these form the ordinary directors resident in Liverpool, who shall be empowered to act with a trading capital of three hundred pounds of the stock, as they shall see best for the welfare of the association, but that no investment beyond this, at any time, shall be made without the consent and vote of two-thirds of all the directors, either in writing or by vote given in person.

44. That these seven form the quorum of ordinary directors, viz., Reuben Hedlock, Thomas Ward, Thomas Dunlop Brown, Thomas Wilson, Isaac Brockbank, Robert Wiley, and John James.

45. That Thomas Ward act as president and corresponding secretary of the said directors. That Thomas Wilson act as secretary and book-keeper of this association. That Reuben Hedlock and Thomas Dunlop Brown act as trustees and cash-keepers for the same, the said trustees giving bond as aforesaid.

It was then voted by the conference, that the delegates of districts, on their return to their respective places, be authorized by this association to organize a committee of seven, including a president, secretary, and treasurer, and also in such neighbouring districts as may require it.

Elder Ward then rose to ascertain the feeling of the conference in reference to a matter of which they had had notice, viz., the publication of the MILLENNIAL STAR, when it was unanimously voted that, after the close of the present volume, it be published twice per month.

The following votes were also agreed to, that elder E. H. Davis be ordained to the quorum of the seventies, that E. F. Sheets be also ordained to the quorum of the seventies.

That brother Thomas Dunlop Brown be ordained an elder. That elder J. B. Meynell receive a letter of commendation from the presidency in Liverpool, on his return to America, testifying of his very successful and diligent labours while in this country.

Elder Reuben Hedlock, on Tuesday evening, made a statement with regard to the affairs connected with the emigration, particularly in respect to financial means, a debit and credit account of which will either be printed, or sent in writing to each president of conferences.

It was then motioned that this conference pass a vote of confidence in elder Reuben Hedlock, which was heartily responded to, and unanimously carried.

It was also voted that this conference sanction the appointment by the authorities in Nauvoo, of elder Wilford Woodruff to the presidency of the churches in Great Britain, and also pledges itself to uphold him therein by faith and prayer.

It was also voted that the conference recognise and uphold elder Reuben Hedlock as his first counsellor.

It was also voted that the conference recognise and uphold elder Thomas Ward as his second counsellor.

o

A vote of thanks was also most cheerfully given to elder Thomas Dunlop Brown for his unwearying and active services at the conference.

It was also voted that elder Goodfellow labour under elder Robert Crook, in West Bromwich and its adjacent branches.

The conference then closed by elder Ward returning thanks, at one o'clock, p. m. April 9. One of equal importance, perhaps, never having been held in the British Isles, and which, by the faithfulness of the Saints, may yet bear fruit that may be beneficial to the people of God unto the latest generations. ED.

☞ The numbers as we find from further examination, as far as they have been represented, are as follows: 9,035 members, 10 high priests, 390 elders, 615 priests, 311 teachers, 164 deacons; baptized since last general conference, 1,910.

IMPORTANT FROM THE SOUTH SEA ISLANDS.

Tahiti, August 15, 1844.

Dear Brother Young,—An opportunity having presented itself of sending letters to America, and believing also, you would like to know how the work prospers in this distant land, we thought we would address a few lines to you, giving account of our prosperity and also a brief sketch of the political state of affairs here. To do this it is necessary to go back to the time we first made the Island of Tooboui, which is a small Island about 300 miles south; of the circumstances of our making that island was one unexpected; one which the captain tried to avoid, but unsuccessfully, his object being to recruit the ship; however, before arriving at Tahiti he thought he would send a boat on shore, and learn if it afforded anything he wanted; this gave us an opportunity of going on shore, which we gladly embraced after being shut up on board our ship for almost seven months. We found the natives very friendly, and very religiously disposed, although there were no white missionaries on the Island, neither had been for a great length of time. Soon as they learned that we were missionaries, they were very anxious to have one or more of us stay with them. There were a number of very respectable American mechanics here on the island, who were very anxious for one of us to stay, there being an effectual door open for us. It was thought best for one to do so, and the lot fell upon brother Pratt, by his own choice. After a short stay, we bid him adieu and sailed for Tahiti, where we arrived on the 4th of May. Circumstances certainly looked very unfavourable when we arrived, but we could do no better than stay, as there was no other way open for us. The circumstances we will briefly state as follows:—The French, as no doubt you are already aware, had already taken possession of these islands, dispossessing Queen Pomare, and establishing their own government here, which indeed has been a most fortunate thing for us; for had the native government been in full force when we arrived, most likely the missionaries who hitherto have been mighty in this kingdom, would have so influenced the natives against us as to prevent us from landing; but, thank the Lord, their greatness has had a downfall, and a mighty one too in this land. There had been one battle fought when we arrived, and the natives were still under arms, threatening daily to come down upon the French, and annihilate them. Under these circumstances it was that we obtained permission from the French Government to land as missionaries. There being no convenient place in the town for us to stop at, we moved into a missionary station about four miles below it. This was rather grievous to the pastor of the flock, to think the wolves were coming so near without his being able to drive them away; but such was the case. He shortly came to see us, and we had quite a chat together. He said he should not believe Mormonism anyhow, though he should see two or three raised from the dead, hinting at the power of Godliness in the church; we told him not to be alarmed, as probably he never would be troubled with the sight, while he was in his present mind at any rate. He thought very strange of our coming here as there were so many missionaries here already, and thought we had better leave for some other place, where we were more needed. We told him, as to there being so many here already, we had nothing to do with it; if God sent them here, well and good, if not, they must look to that themselves; as for us, God sent us here and we believe God knew where we were needed as well as he did, and we did not intend turning Jonah yet a while at any rate, but calculated to do the errand the Lord had sent us on, which was to warn the people of the great things that awaited them, and make known the way of their escape, which was by repenting and embracing the covenant that God had renewed in these last days, which would entitle them to all the gifts and graces ever enjoyed by any other people on earth. These things he tried to make light of, but they came with such an overwhelming flood of bible testimony, that he could not bring a single argument against them of any kind but ridicule. But I must hasten, after we had been here about six weeks, (during which time we had not obtained the privilege of preaching once in public), the French force went up into the next missionary station above us, where the native forces were encamped, and gave battle to them. During the engagement an English missionary who was residing there, was killed; whether this circumstance alone started them or not, we do not know; but at any rate shortly after it the news came, that they were going to leave all but two, some for the Navigators and some for England. Thus we see the Lord is working for us, and that, too, in a way we least expected, and could hardly have hoped for. They are not all gone as yet, but are doing so as fast as possible, and the quicker they are off, the better we shall like it, and the better it will be for us, for they are continually operating against us with every energy in their soul.

We preach in English, every Sabbath, at present, and considering the few European inhabitants here, our meetings are well attended, and good attention is paid; there is considerable interest awakened among the people, four have already been baptized, and we hope ere long many more will be. We feel that the Lord is working with us. Our labours among the natives, as yet, have necessarily been very limited, owing to the unsettled state of affairs. They are also in a most deplorable condition, in a moral point of view, notwithstanding the fifty years labour of the missionaries.

We have just received a letter from Brother Pratt. He writes us that several of the Americans, whom I mentioned as living there, have been obedient to the gospel, and have taken hold of the work in earnest to assist in building up the kingdom. He also states that he has had a call from an adjacent island to come and preach to them; and, indeed, were we divided into a hundred different parts, and each part different preachers of the gospel, we should have as much as we could attend to, and more, too, so great is the work in these islands: how many Saints will be made out of them is hard to tell, time and labour alone can prove that; but one thing we think is certain, and that is, they will take hold of it almost to a man, it may be hard in some cases to obtain a foothold, but when it is once obtained, we think there will be no difficulty in making them believe the truth.

We have not as yet heard one syllable from home since we left. It is certainly very unpleasant to be shut up on a lone Island of the sea, and debarred as it were from all communication with the world, especially when so many who are dear to us by the strong and tender ties of the everlasting covenant, are exposed to the relentless persecution of their unmerciful enemies.

Please write us on the receipt of this what to do, and how to act, for we feel to stand in need of your council. Our love to all. We request an interest in the prayers of the church.

We remain, yours, &c.

NOAH ROGERS.
BENJ. GROUARD.

P.S. Br. Pratt also writes that many of the natives on the Island are now all ready to be baptized, and all he is waiting for is to acquaint them more fully of their duty after being so.

THE ANGELS.

In the thirteenth chapter of Matthew, is some of the wonderful wisdom of Jesus Christ, put forth in parables; and, with all the rest, this question and answer:—

"Jesus saith unto them, have ye understood all these things? They say unto him, yea, Lord.

"Then said he unto them, Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old."

This, like all the revelations of God, is a specimen of Mormonism; to bring forth things *new and old*. But what can be brought forth concerning the angels that will interest the Saint; leaving the world to enjoy a belief that angels have entirely quit the earth, and that a man sins to talk about seeing them? Why, in the first place, we will see how many kinds of angels there are, and what there duties are before the Lord.

According to the best understanding we have of the scriptures, there are three, perhaps four, kinds of angels—the archangels of which Paul and Jude make mention, first in order or highest in authority; the angels which are resurrected bodies, like those mentioned in the eighteenth chapter of Genesis, who ate and drank with Abraham, and also with Lot; and the angels which are ministering spirits; and it may be a matter of investigation to determine whether this third class of spiritual beings, do not constitute two distinct races in the heavenly world.

The Psalmist said that man was created a little lower than the angels, and this taken in connexion with the idea of Paul and the Psalmist (if rightly translated), "who maketh or sendeth his ministering spirits, angels, (or messengers) a flame of fire," or in flames of fire, would give us a fourth grade of angels; and a true Mormon would go on to prove the case still further, on this wise, that Jesus Christ did the same work that his Father had done, and that Christ's disciples did the same work that he had done; and as he went to preach to the spirits in prison, so also do and will his diciples in all ages of the world since he opened the door of the resurrection.

Again, John says, "Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do: because I go unto my Father."

What "greater work," as Jesus had raised the dead, could his disciples do, unless, after death, as ministering spirits, they should minister to the spirits in prison, and to save *the dead?* If any are wise let them say.

But the greatest matter of mystery concerning angels is, that they, or some of them at least, live by *eating*. The two angels that visited Lot, in Sodom, partook of a feast; and Paul says, "Be not forgetful to entertain strangers: for thereby some have entertained angels unawares." And also, it is written in the Psalms, that "man did eat angels food."

From these facts, it is evident that the angels who minister to men in the flesh, are resurrected beings, so that flesh administers to flesh, and spirits to spirits.

This was the case with John when he said, "And I fell at his feet to worship him. And he said unto me, see thou do it not; I am thy fellow servant and of thy brethren, that have the testimony of Jesus; worship God, for the testimony of Jesus is the spirit of prophesy."

This angel might have been good old Daniel, who had risen with Jesus, as "one of thy brethren, the prophets."

The angels are our watchmen, for Satan said to Jesus, "he will give his angels charge concerning thee, lest thou dash thy foot against a stone at any time." It would seem from a careful perusal of the scriptures, that the angels, while God has saints upon the earth, stay in this lower world to ward off evil; for the prophet Isaiah has left this testimony on the subject:—

"I will mention the loving kindnesses of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us, and the great goodness toward the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his loving kindnesses."

For he said, "Surely they are my people, children that will not lie." So he was their Saviour.

In all their affliction he was afflicted, and the angel of his presence saved them; in his love and in his pity he redeemed them: and he bare them, and carried them all the days of old.

The angels that have gone forth at sundry times to execute the decrees of God, fully

substantiate this fact; Abraham, Hagar, Jacob, Balaam, Joshua, Gideon, together with the enemies of the Lord are the witnesses who knew the power and offices of angels on earth.

But lest we take up too much time on the resurrected bodies, who go and come at the bidding of Him who was, and is, and is to come, we will change the theme to the thoughts and witnesses of the heart.

The action of the angels, or messengers of God, upon our minds, so that the heart can conceive things past, present, and to come, and revelations from the eternal world, is, among a majority of mankind, a greater mystery than all the secrets of philosophy, literature, superstition, and bigotry put together; though some men try to deny it, and some to explain away the meaning, still there is so much testimony in the bible, and among a respectable portion of the world, that one might as well undertake to throw the water out of this world into the moon with a tea-spoon, as to do away the supervision of angels upon the human mind.

The first account that comes to our mind now is, when Jacob was journeying, "And he dreamed, and beheld a ladder set upon the earth, and the top of it reached to heaven; and beheld the angels of God ascending and descending on it."

The next case we notice is relative to Pharaoh and Egypt, which Joseph interpreted, and the interpretation was sure. Now, unless there had been an understanding between the angel of Pharaoh, and the angel of Joseph, how could the interpretation have been known? Or, in the case of Nebuchadnezzar, when he dreamed of the great image which fled from his mind, how could Daniel, not only have brought the *image* but the meaning with it? Daniel said there was a God in heaven that revealed secrets, but God does not often leave heaven to give a man a dream and the interpretation.

There is nothing in the bible which comes nearer the fact, or, more properly, the truth of the matter, than when the wise men came to worship Jesus. Matthew says:

"And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him."

The wise men were warned in a *dream*, and the angel of the Lord warned Joseph in a *dream*; and the fact is, spirit ministers to spirit, and *so we dream revelations*, because the angels inform our spirits what to dream, and the eyes of our understanding see it, and the ears of our perception conceive; and, lo, there is a line of communication from heaven to earth!

And this is not all.—Who is it that carries the saints' sins to judgment beforehand? Did not Paul write:

"Some men's sins are open beforehand, going before to judgment; and some men they follow after.

Likewise also the good works of some are manifest beforehand, and they that are otherwise cannot be hid."

It is the "divinity," or spirit of God, within us, that performs this duty.

"For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.

And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one.

No wonder, then, that our sins go to judgment beforehand: and no wonder that man gives an account of his own stewardship through life, for this is the sum and substance of the matter: our blood, which is our life, (and wo to the man that sheds it by murder!) and our spirit, which is eternal, and the water wherein we are baptized, all testify to God of our acts in the flesh; and "the angels of our presence" are the messengers to report the matters: so we are chastened accordingly.—The sins of the wicked follow after, and verily they have their reward.

The angels go in the authority of God. This is manifest from the account of Jacob's wrestling with God:

"And Jacob was left alone: and there wrestled a man with him until the breaking of the day."

But when he prevailed not, he inquired the name of "the man," and got no answer: so he called the name of the place *Peniel*: "face of God." The next and most prominent example is, that where Joshua learned the fate of Jericho, before it fell by blowing "rams horns:"

"And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a man over against him, with his sword drawn in his

hand: and Joshua went unto him, and said unto him, Art thou for us or for our adversaries?

And he said, Nay; but as captain of the host of the Lord am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my lord unto his servant?

And the captain of the Lord's host said unto Joshua, loose thy shoe from off thy foot; for the place whereon thou standest is holy. And Joshua did so."

No doubt the "captain of the Lord's host" told Joshua the plan of taking Jericho and its utter destruction. To verify this we quote the first verse of John's revelations on the Isle of Patmos:

"The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John."

Perhaps it may be said that many persons dream not at all: to which we reply, so it is, and many people do not believe in God, man, nor the devil; but the time is at hand when the saints will know better and do better:

"And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions.

And also upon the servants and upon the handmaids in those days will I pour out my spirit."

But, without going into a particular detail of the offices and duties of the different grades of angels, let us close by saying that the angels gather the elect, and pluck out all that offends. They are the police of heaven, and report whatever transpires on earth, and carry the petitions and supplications of men, women, and children, to the mansions of remembrance, where they are kept as tokens of obedience by the sanctified, in "golden vials," labelled—"*the prayers of the saints.*"

SCOTLAND.

We have lately had the long-wished for pleasure of paying a visit to our brethren in the north; and we can truly say that though our journey was in part performed amid the rigours of severe weather, yet we have been amply rewarded for every toil. We feel convinced of one fact, which is, that there is scarcely anything more confirmatory of the faith of the Saints, than to travel and behold the effects of the principles of truth upon others. A feeling of this kind we fully realized on our visit to Scotland, where we beheld a people widely different in their national customs, habits, and feelings from ourselves, yet under the influence of the gospel of Jesus Christ to which they had become obedient, we found them, as it were, one with ourselves; of one heart and of one mind in relation to the principles of eternal truth, and the glorious prospects that are opened out to the Saints of God in the future.

On the 16th of March, we held a conference in the Odd Fellows' Hall, in the city of Glasgow, and notwithstanding the severity of the weather, our brethren and sisters flocked in from the country, crowding the hall with joyous and happy countenances, the recollection of which assembly will be long remembered by us. We found the conference in a most encouraging and prosperous condition, under the presidency of our beloved brother Peter Mc. Cue, and our prayer is that he may be long preserved in connexion with the honest-hearted by whom he is surrounded, to be instrumental in rolling onward the kingdom of God.

After separately visiting several of the branches in the Glasgow conference, where we had an opportunity of witnessing in an individual branch, the effect of the power of truth, confirmatory of what we had before realized as a whole, we proceeded on our journey to the ancient city of Stirling. Here we found but few Saints, but sufficient to whisper to each heart, that we were not entirely in the land of strangers, but some of the great family of the redeemed of the Lord were there. With the city itself and the surrounding country we were greatly interested, each glance as it were bringing back the recollections of the stirring deeds of days of yore. May the Saints that spring from such a soil, exhibit in connexion with the kingdom of God, a like heroism with that which has spread as it were a halo of glory over their sires.

From Stirling we took one of the steamers on the Forth, for Edinburgh, and though the weather was very unpropitious, it was impossible to destroy the effect of the romantic

nature of the scenery by which we were surrounded. After a very severe passage, the storm continuing to increase in violence, we at length arrived at the capital of Scotland—the Athens of modern times. We need not say that our welcome was most hearty, and that we rejoiced much in meeting some of the Saints of God in a city distinguished for its wisdom and learning. On Sunday, the 23rd of March, we met in conference, making what changes we considered necessary for the well-being of the whole, and appointed elder John Banks, late of Preston, to preside over the Edinburgh conference. We anticipate a great work being accomplished there, and the true secret of success will be found in the union of the Saints, upholding by faith and prayer those who have been set apart to the service of the Lord. May the Spirit of the Lord rest upon the Saints mightily in that great metropolis, that multitudes through their instrumentality may be born again into the kingdom of God.

With the best feeling of our hearts, bidding adieu for a season to the Saints in Scotland, we have to express our regret that circumstances should have compelled us to leave so abruptly, but anticipate with much pleasure the time when we shall be able to renew our visit.

WILFORD WOODRUFF,
REUBEN HEDLOCK,
THOMAS WARD.

Editorial.

We have been under the necessity this month of adding a supplement, but we trust that the importance of the matter which fills our pages will be an apology for that, as well as the late period of getting it out of press.

We trust that the hearts of the Saints generally will be encouraged by the contemplation of the great principle of progression in the kingdom of God,—a principle that should never be absent from their minds, and we think that the contents of our present number will make it manifest, that this principle is not extinct in the hearts of the people of the Lord.

We would earnestly direct the attention of all to the important business that has been brought before the General Conference, and to the measures there decided upon. It has been a source of grief to many, to witness the energies of the Saints completely thrown away, and frequently to support those who are our oppressors, but we anticipate that such a union as that contemplated and carried into effect by faithful men, under the blessing of the Lord, will be a source from which many advantages will be derived. Let but the people of God be united, and the Lord will pour out his blessings upon them; let them learn the grand secret of oneness in the cause of truth, and they will stand amazed at the success that will crown all their efforts.

Let the watchword of the church be onward, there is no retreat; they that adhere to the principles of truth must advance, there can be no retrogade movement amongst the Saints but to fall away from the kingdom of God. Let the hearts of the Saints then be enlarged, let their minds expand, and let them be prepared for the great things that await them in the future. There is a sufficiency of glorious things in connexion with the kingdom of God to exalt and ennoble the Saints, to lift them above the little and the mean, and fit them for that society in which they expect to mingle.

We have published a letter from the Island of Tahiti, in the South Seas, which we have no doubt will be interesting to our readers. Having been long acquainted with the circumstances attending the sending of missionaries in the ship Duff, under Capt. Wilson, to those islands, we cannot help but mark a special providence in the events that have transpired, and in the fulness of the gospel having reached those distant seas.

We rejoice much to say that our appeal respecting the erection of a tomb over the grave of elder Lorenzo D. Barnes has been liberally responded to, and we have received to the amount of five pounds five shillings and sixpence, which amount has been forwarded to elder Sheets to accomplish the object. We shall hereafter publish in the STAR a copy of the inscription that may be decided on.

A meeting was called in Liverpool, by elder J. A. Stratton, to be held in the Music Hall, on the evening of Wednesday the 16th instant, to adopt measures in connexion with the Mutual Benefit Association. A committee was formed for the Liverpool district, the meeting was of a very pleasant and encouraging character, and though there were not on the occasion more than one hundred people present, yet shares were taken to the amount of five hundred. A vote of thanks was given to elder Hedlock for his kindness in allowing the use of the hall, and for the important part he had taken in the establishment of the association.

SOME THINGS THAT I LIKE.

BY S. HULET.

1 I like a system fraught with grace,
With knowledge, truth and love;
Such as the saints of latter days,
And angels have above.

2 A man of truth I like to see,
Whose heart is just and pure,
And fill'd with perfect charity,
That all things doth endure.

3 I like a land where freedom reigns,
In glory, and in might;
And justice well her cause maintains,
To all an equal right.

4 I like a man in office high,
Both honest, great, and bold,
Who will not sell my liberty,
For honour, fear, or gold.

5 I like a noble hearted man,
Who scorns to be a slave,
Who never will, nor ever can
Submit, this side the grave.

6 I like a gospel full and free,
Where gifts and grace abound,
And filled with light and liberty,
And this the saints have found.

7 I like a God who has not chang'd,
From what he was of yore;
What he was then, the same remains
Now and for ever more.

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HISTORY OF JOSEPH SMITH.

(*Continued from page 165.*)

After this revelation was received, some conversation was had concerning revelations and language; I received the following:—

Revelation. Given, November, 1831.

Behold and hearken, O ye elders of my church, who have assembled yourselves together, whose prayers I have heard, and whose hearts I know, and whose desires have come up before me. Behold and lo, mine eyes are upon you, and the heavens and the earth are in mine hands, and the riches of eternity are mine to give. Ye endeavoured to believe that ye should receive the blessing which was offered unto you, but behold, verily I say unto you, there were fears in your hearts; and verily this is the reason that ye did not receive.

And now I, the Lord, give unto you a testimony of the truth of these commandments which are lying before you: your eyes have been upon my servant Joseph Smith, jun., and his language you have known, and his imperfections you have known, and you have sought in your hearts knowledge, that you might express beyond his language—this you also know; now seek ye out of the book of commandments, even the least that is among them, and appoint him that is the most wise among you; or if there be any among you that shall make one like unto it, then ye are justified in saying that ye do not know that they are true; but if ye cannot make one like unto it, ye are under condemnation if ye do not bear record that they are true; for ye know that there is no unrighteousness in them; and that which is righteous cometh down from above, from the Father of lights.

And again, verily I say unto you, that it is your privilege, and a promise I give unto you that have been ordained unto this ministry, that inasmuch as you strip yourselves from jealousies and fears, and humble yourselves before me, for ye are not sufficiently humble, the veil shall be rent and you shall see me, and know that I am, not with the carnal, neither natural mind, but with the spiritual; for no man has seen God at any time in the flesh, except quickened by the Spirit of God; neither can any natural man abide the presence of God; neither after the carnal mind: ye are not able to abide the presence of God now, neither the ministering of angels: wherefore, continue in patience until ye are perfected.

Let not your minds turn back, and when ye are worthy, in mine own due time, ye shall see and know that which was conferred upon you by the hands of my servant Joseph Smith, jun. Amen.

After the above was received, William E. M'Lellin, as the wisest man in his own estimation, having more learning than sense, endeavoured to write a commandment like unto one of the least of the Lord's, but failed: it was an awful responsibility to write in the name of the Lord. The elders, and all present that witnessed this vain attempt of a man to imitate the language of Jesus Christ, renewed their faith in the fulness of the gospel, and in the truth of the commandments and revelations which the Lord had given to the church through my instrumentality; and the eldersignified a willingness to bear testimony of their truth to all the world.

As the following elders were desirous to know the mind of the Lord concerning themselves, I enquired and received:—

A Revelation. Given, November, 1831, to Orson Hyde, Luke Johnson, Lyman Johnson, and William E. M'Lellin. The mind and will of the Lord, as made known by the voice of the Spirit to a Conference concerning certain elders; and also certain items, as made known, in addition to the covenants and commandments.

My servant Orson Hyde was called by his ordinance to proclaim the everlasting gospel, by the Spirit of the living God, from people to people, and from land to land, in the congregations of the wicked, in their synagogues, reasoning with and expounding all scriptures unto them: and behold and lo, this is an ensample unto all those who were ordained unto this priesthood, whose mission is appointed unto them to go forth; and this is the ensample unto them, that they shall speak as they are moved upon by the Holy Ghost, and whatsoever they shall speak when moved upon by the Holy Ghost, shall be scripture; shall be the will of the Lord; shall be the mind of the Lord; shall be the word of the Lord; shall be the voice of the Lord, and the power of God unto salvation: behold this is the promise of the Lord unto you, O ye my servants; wherefore be of good cheer, and do not fear, for I, the Lord, am with you, and will stand by you; and ye shall bear record of me, even Jesus Christ, that I am the Son of the living God; that I was, that I am, and that I am to come. This is the word of the Lord unto you, my servant Orson Hyde, and also unto my servant Luke Johnson, and unto my servant Lyman Johnson, and unto my servant Wm. E. M'Lellin, and unto all the faithful elders of my church:—Go ye into all the world; preach the gospel to every creature, acting in the authority which I have given you, baptizing in the name of the Father, and of the Son, and of the Holy Ghost, and he that believeth and is baptized shall be saved, and he that believeth not shall be damned; and he that believeth shall be blessed with signs following, even as it is written: and unto you it shall be given to know the signs of the times, and the signs of the coming of the Son of man, and of as many as the Father shall bear record, to you it shall be given power to seal them up unto eternal life. Amen.

And now concerning the items in addition to the covenants and commandments, they are these:—There remaineth hereafter, in the due time of the Lord, other bishops to be set apart unto the church, to minister even according to the first: wherefore they shall be high priests who are worthy, and they shall be appointed by the first presidency of the Melchizedek priesthood, except they be literal descendants of Aaron, and if they be literal descendants of Aaron, they have a legal right to the bishopric, if they are the first-born among the sons of Aaron; for the first-born holds the right of presidency over this priesthood, and the keys or authority of the same. No man has a legal right to this office, to hold the keys of this priesthood, except he be a literal descendant and the first-born of Aaron: but as a high priest of the Melchizedek priesthood has authority to officiate in all the lesser offices, he may officiate in the office of bishop when no literal descendant of Aaron can be found, provided he is called and set apart and ordained unto this power under the hands of the first presidency of the Melchizedek priesthood. And a literal descendant of Aaron, also, must be designated by this presidency, and found worthy, and anointed, and ordained under the hands of this presidency, otherwise they are not legally authorized to officiate in their priesthood: but by virtue of the decree concerning their right of the priesthood descending from father to son, they may claim their anointing, if at any time they can prove their lineage, or do ascertain it by revelation from the Lord under the hands of the above named presidency.

And again, no bishop or high priest, who shall be set apart for this ministry, shall be tried or condemned for any crime, save it be before the first presidency of the church; and inasmuch as he is found guilty before this presidency, by testimony that cannot be impeached, he shall be condemned; and if he repents he shall be forgiven, according to the covenants and commandments of the church.

And again, inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of the hands, when eight years old, the sin be upon the head of the parents, for this shall be a law unto the inhabitants of Zion, or in any of her stakes which are organized: and their children shall be baptized for the remission of their sins when eight years old, and receive the laying on of the hands; and they shall also teach their children to pray, and to walk uprightly before the Lord. And the inhabitants of Zion shall also observe the Sabbath day to keep it holy.—And the inhabitants of Zion, also, shall remember their labours, inasmuch as they are appointed to labour, in all faithfulness, for the idler shall not be had in remembrance before the Lord. Now I, the Lord, am not well pleased with the inhabitants of Zion, for there are idlers among them, and their children also are growing up in wickedness. They also seek not earnestly the riches of eternity, but their eyes are full of greediness. These things ought not to be, and must be done away from among them: wherefore, let my servant Oliver Cowdery, carry these sayings unto the land of Zion. And a commandment I give unto them, that he that observeth not his prayers before the Lord in the season thereof, let him be had in remembrance before the judge of my people. These sayings are true and faithful: wherefore, transgress them not, neither take therefrom. Behold, I am Alpha and Omega, and I come quickly. Amen.

It had been decided by the conference, that elder Oliver Cowdery should carry the commandments and revelations to Independence, Missouri, for printing, and that I should arrange and get them in readiness by the time that he left, which was to be by the 15th of the month, and possibly before. All this time there were many things which the elders desired to know relative to preaching the gospel to the inhabitants of the earth, and commencing the gathering; and in order to walk by the true light, and be instructed from on high, on the 3rd of November, 1831, I inquired of the Lord and received the following revelation, which from its importance, and for distinction, has since been added to the book of Doctrine and Covenants, and called the Appendix.

Hearken, O ye people of my church, saith the Lord your God, and hear the word of the Lord concerning you; the Lord who shall suddenly come to his temple; the Lord who shall come down upon the world with curse to judgment; yea, upon all the nations that forget God, and upon all the ungodly among you. For he shall make bare his holy arm in the eyes of all the nations, and all the ends of the earth shall see the salvation of their God. Wherefore, prepare ye, prepare ye, O my people; sanctify yourselves: gather ye together, O ye people of my church, upon the land of Zion, all you that have not been commanded to tarry. Go ye out from Babylon. Be ye clean that bear the vessels of the Lord. Call your solemn assemblies, and speak often one to another. And let every man call upon the name of the Lord; yea, verily I say unto you, again, the time has come when the voice of the Lord is unto you; go ye out of Babylon; gather ye out from among the nations, from the four winds, from one end of heaven to the other.

Send forth the elders of my church unto the nations which are afar off; unto the islands of the sea; send forth unto foreign lands; call upon all nations; firstly, upon the Gentiles, and then upon the Jews. And behold and lo, this shall be their cry, and the voice of the Lord unto all people:—Go ye forth unto the land of Zion, that the borders of my people may be enlarged, and that her stakes may be strengthened, and that Zion may go forth unto the regions round about; yea, let the cry go forth among all people:—Awake and arise, and go forth to meet the Bridegroom: behold, and lo the Bridegroom cometh, go ye out to meet him. Prepare yourselves for the great day of the Lord. Watch, therefore, for ye know neither the day nor the hour. Let them, therefore, who are among the Gentiles, flee unto Zion. And let them who be of Judah, flee unto Jerusalem, unto the mountains of the Lord's house. Go ye out from among the nations, even from Babylon, from the midst of wickedness, which is spiritual Babylon. But verily, thus saith the Lord, let not your flight be in haste, but let all things be prepared before you; and he that goeth, let him not look back, lest sudden destruction shall come upon him.

Hearken and hear, O ye inhabitants of the earth. Listen ye elders of my church together, and hear the voice of the Lord, for he calleth upon all men, and he commandeth all men everywhere to repent: for behold the Lord God hath sent forth the angel, crying through the midst of heaven, saying, prepare ye the way of the Lord, and make his paths straight, for the hour of his coming is nigh, when the Lamb shall stand upon mount Zion, and with him a hundred and forty-four thousand, having his Father's name written in their foreheads: wherefore, prepare ye for the coming of the Bridegroom: go ye, go ye out to meet him, for behold he shall stand upon the mount of Olivet, and upon the mighty ocean, even the great deep, and upon the islands of the sea, and upon the land of Zion; and he shall utter his voice out of Zion, and he shall speak from Jerusalem, and his voice shall be heard among all people, and it shall be a voice as the voice of many waters, and as the voice of a great thunder, which shall break down the mountains, and the valleys shall not be found: he shall command the great deep, and it shall be driven back into the north countries, and the islands shall become one land, and the land of Jerusalem and the land of Zion, shall be turned back into their

own place, and the earth shall be like as it was in the days before it was divided. And the Lord, even the Saviour shall stand in the midst of his people, and shall reign over all flesh. And they who are in the north countries shall come in remembrance before the Lord, and their prophets shall hear his voice, and shall no longer stay themselves, and they shall smite the rocks, and the ice shall flow down at their presence. And an high way shall be cast up in the midst of the great deep. Their enemies shall become a prey unto them, and in the barren deserts there shall come forth pools of living water; and the parched ground shall no longer be a thirsty land. And they shall bring forth their rich treasures unto the children of Ephraim my servants. And the boundaries of the everlasting hills shall tremble at their presence. And then shall they fall down and be crowned with glory, even in Zion, by the hands of the servants of the Lord, even the children of Ephraim; and they shall be filled with songs of everlasting joy. Behold this is the blessing of the everlasting God upon the tribes of Israel, and the richer blessing upon the head of Ephraim and his fellows. And they also of the tribe of Judah, after their pain, shall be sanctified in holiness before the Lord to dwell in his presence day and night for ever and ever.

And now verily saith the Lord, that these things might be known among you, O inhabitants of the earth, I have sent forth mine angel, flying through the midst of heaven, having the everlasting gospel, who hath appeared unto some, and hath committed it unto man, who shall appear unto many that dwell on the earth: and this gospel shall be preached unto every nation, and kindred, and tongue, and people, and the servants of God shall go forth, saying with a loud voice — Fear God and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and sea, and the fountain of waters, calling upon the name of the Lord day and night, saying—O that thou wouldst rend the heavens, that thou wouldst come down, that the mountains might flow down at thy presence. And it shall be answered upon their heads, for the presence of the Lord shall be as melting fire that burneth, and as the fire which causeth the waters to boil. O Lord, thou shalt come down to make thy name known to thine adversaries, and all nations shall tremble at thy presence. When thou doest terrible things—things they look not for; yea, when thou comest down, and the mountains flow down at thy presence, thou shalt meet him who rejoiceth and worketh righteousness, who remembereth thee in thy ways; for since the beginning of the world have not men heard nor perceived by the ear, neither hath any eye seen, O God, besides thee, how great things thou hast prepared for him that waiteth for thee.

And it shall be said:—Who is this that cometh down from God in heaven with dyed garments: yea, from the regions which are not known, clothed in his glorious apparel, travelling in the greatness of his strength? And he shall say, I am he who spake in righteousness, mighty to save. And the Lord shall be red in his apparel, and his garments like him that treadeth in the wine vat, and so great shall be the glory of his presence, that the sun shall hide his face in shame, and the moon shall withhold its light, and the stars shall be hurled from their places, and his voice shall be heard; I have trodden the wine-press alone, and have brought judgment upon all people, and none was with me, and I have trampled them in my fury, and I did tread upon them in mine anger, and their blood have I sprinkled upon my garments, and stained all my raiment; for this was the day of vengeance which was in my heart. And now the year of my redeemed is come, and they shall mention the loving kindness of their Lord, and all that he has bestowed upon them, according to his goodness, and according to his loving kindness, for ever and ever. In all their afflictions he was afflicted. And the angel of his presence saved them; and in his love, and in his pity, he redeemed them, and bare them, and carried them all the days of old; yea, and Enoch also, and they who were with him; the prophets who were before, and Noah also, and they who were before him, and Moses also, and they who were before him, and from Moses to Elijah, and from Elijah to John, who were with Christ in his resurrection, and the holy apostles, with Abraham, Isaac, and Jacob, shall be in the presence of the Lamb. And the graves of the saints shall be opened, and they shall come forth and stand on the right hand of the Lamb, when he shall stand upon mount Zion, and upon the holy city, the New Jerusalem, and they shall sing the song of the Lamb day and night for ever and ever.

And for this cause, that men might be made partakers of the glories which were to be revealed, the Lord sent forth the fulness of his gospel, his everlasting covenant, reasoning in plainness and simplicity, to prepare the weak for those things which are coming on the earth, and for the Lord's errand in the day when the weak shall confound the wise, and the little one become a strong nation, and two should put their tens of thousands to flight; and by the weak things of the earth, the Lord should thresh the nations by the power of his spirit. And for this cause these commandments were given; they were commanded to be kept from the world in the day that they were given, but now are to go forth unto all flesh. And this, according to the mind and will of the Lord, who ruleth over all flesh; and unto him that repenteth and sanctifieth himself before the Lord, shall be given eternal life. And upon them that hearken not to the voice of the Lord, shall be fulfilled that which was written by the prophet Moses, that they should be cut off from among the people.

And also that which was written by the prophet Malachi:—For behold the day cometh that shall burn as an oven, and all the proud; yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up saith the Lord of hosts, that shall leave them neither root nor branch. Wherefore this shall be the answer of the Lord unto them — In that day when I came unto my own, no man among you received me, and you were driven out. When I called again, there was none of you to answer, yet my arm was not shortened at all, that I could not redeem, neither my power to deliver. Behold at my rebuke I dry up the sea. I make the rivers a wilderness; their fish stinketh, and dieth for thirst. I clothe the heavens with blackness, and make sackcloth their covering. And this shall ye have of my hand, ye shall lay down in sorrow.

Behold and lo, there are none to deliver you, for ye obeyed not my voice when I called to you out of the heavens, ye believed not my servants; and when they were sent unto you ye received them not; wherefore, they sealed up the testimony and bound up the law, and ye were delivered over unto darkness: these shall go away into outer darkness, where there is weeping, and wailing, and gnashing of teeth. Behold, the Lord your God hath spoken it. Even so. Amen.

CELESTIAL FAMILY ORGANIZATION.

From the Prophet.

Man is an eternal being, both in regard to his material organization, and his mind and affections.

The resurrection from the dead (if quickened by the celestial glory) restores him to life with all his bodily and mental powers and faculties, and consequently associates him with his family, friends, and kindred, as one of the necessary links of the chain which connects the great and royal family of heaven and earth, in one eternal bond of kindred affection and association.

The order of God's government, both in time and in eternity, is patriarchal: that is, it is a fatherly government. Each father who is raised from the dead and made a partaker of the celestial glory in its fulness, will hold lawful jurisdiction over his own children, and over all the families which spring of them to all generations, for ever and ever.

We talk in this ignorant age, of children becoming of age, as it is called; and we consider when they are of age they are free from the authority of their father. But no such rule is known in the celestial law and organization, either here or hereafter. By that law a son is subject to his father for ever and ever, worlds without end.

Again, we have a rule now established in the earth, by which a woman becomes the wife of a man, and is bound by law to him till death shall separate.

But in the celestial order it is not so, for the plainest of all reasons: viz. the celestial order is an order of eternal life; it knows no death, and consequently makes no provision for any. Therefore all its covenants and contracts are eternal in their duration, and calculated to bind the several members of a family in one eternal union.

In order to illustrate this subject, and make it perfectly plain to the most simple capacity, we must leave death entirely out of the consideration, and look at men and families just as we would look at them if there was no death. This we can do with the greatest propriety, because the time was when there was no death, and the time will be again, in which there will be no death.

Our venerable father Adam took our mother Eve for a wife when the human family, and the world in which they lived was as free from death as God and his throne.

We would now inquire what kind of a contract was made between them, and also how long it was to endure? Was it after the power and union of an endless life? or was it made to serve a momentary purpose, till death shall separate? The answer is obvious.

This marriage contract must have been eternal, or else it must have admitted the sinful as well as cruel idea of a divorce and final separation during their lives; for let it be borne in mind that they had no death in view, and no idea of ever being subject to death, even for a moment, at the time the contract was made.

Again, Paul opens a mystery; viz., that we shall not all sleep in the dust; but those who live at a certain time will be changed in a moment, in the twinkling of an eye, and will be caught up to meet the Lord and so ever be with him.

Now as some of these will doubtless be husbands and wives, we would inquire when their marriage contract will be fulfilled and come to an end? They agreed to be each other's till death should separate (that is, if they were married by the usual ceremonies which now exist). And behold, death never separated them; for the change from mortal to immortal was instantaneous.

Again, "Christ came to deliver those who through fear of death were all their lifetime subject to bondage."

Therefore, after the resurrection men live, and live for ever, as though death had never been. In view of this, God declares himself to be the God of Abraham, Isaac, and Jacob, who have once died; and yet he claims not to be the God of the dead but of the living.

Again, Paul speaks of another great mystery; viz., "that every man should love his wife, even as Christ loves the Church."

Now we would inquire whether the love and consequent union of Christ and his Church is to come to an end by death, and a final separation take place in the world to come? or whether, on the other hand, the union is more perfect and complete in the other life than it is in this? All agree that the love and union of Christ and the Church is eternal, and that it not only continues in the other world, but it is made perfect there.

This being the case, it leads us to the irresistible conclusion, that the love and union of a man and his wife should extend into, and even be more perfect in eternity, or else Paul was very wrong in telling every man to love his wife even as Christ loves the Church.

Having established the fact or principle of eternal union between a man and his wife, we will now proceed to establish the eternal relationship and authority on one hand and obedience on the other, that will exist between parents and children.

To illustrate this principle we have a beautiful and plain precedent. Jesus Christ and his Father continue to be one in their affection and union since he rose from the dead; and he still yields obedience to the commands of his Father, and has also revealed that he will continue to do so, when he has put down death, and all rule, and authority, and power. "Then shall the Son also be subject to the Father.

We hear nothing in all this subject about Jesus Christ ever being of age, so as to be free from all further obligation to obey his Father; but on the contrary, it is clearly revealed that he will always be subject to him.

Now this same Jesus prayed to his Father, as testified to by the Apostle John, that his disciples, and those who believed on their words, might be one, even as Christ and his Father are one; not only one with God and Christ, but also one with each other in the same manner and in the same sense that they were one.

Now suppose, in fulfilment of this prayer, a man and his children were his disciples; and finally, in the eternal world, they became one with each other in precisely the same sense that Christ and his Father are one, would not these children be subject to their father in the same manner as Christ is subject to his Father? Certainly they would.

We have also a most beautiful practical illustration of the principle of continued authority on the part of the father, and obedience on the part of the children in this life, in the family of Jacob. His sons were, many of them, advanced in years, so far as to become heads of families at the time of going to Egypt for corn. And

yet they all set an example of obedience to their father, insomuch that they would not take Benjamin with them without his consent, even if they starved to death.

It appears, too, that Abraham had the entire control of his son Isaac's matrimonial affairs, although Isaac was forty years of age at the time of his marriage with Rebecca.

Having now established the fact that the celestial order is designed not only to give eternal life, but also to establish an eternal order of family government, founded upon the most pure and holy principles of union and affection. We will take a review of the celestial family of man as it will exist in the restoration of all things spoken of by the holy prophets.

First: His most gracious and venerable majesty king Adam, with his royal consort queen Eve, will appear at the head of the whole great family of the redeemed, and will be crowned in their midst as a king and priest for ever after the order of the Son of God. They will then be arrayed in garments white as snow, and will take their seats on the throne, in the midst of the paradise of God on the earth, to reign for ever and ever. While thousands of thousands stand before him, and ten thousand times ten thousand minister unto him. And if you will receive it, this is the order of the Ancient of days—the kingdom prepared and organized to meet Jesus when he comes.

This venerable patriarch and sovereign will hold lawful jurisdiction over Abel, Enoch, Noah, Abraham, Isaac, Jacob, Joseph, Moses, the prophets, apostles, and saints of all ages and dispensations, who will all reverence and obey him as their venerable father and lawful sovereign.

They will then be organized, each over his own department of the government according to their birthright and office, in their familes, generations and nations. Each one will obey and be obeyed according to the connexion which he sustains as a member of the great celestial family.

Thus the gradation will descend in regular degrees from the throne of the Ancient of days with his innumerable subjects, down to the least and last saint of the last days, who may be counted worthy of a throne and sceptre, although his kingdom may, perhaps, only consist of a wife and single child.

Such is the order and organization of the celestial family, and such the nature of the thrones, principalities and powers, which are the rewards of diligence.

This kingdom, organized and established upon the earth in its beauty and order will be ready for the Son of man. He will then come in the clouds of heaven and receive it to himself.

Adam and all the other patriarchs, kings, and prophets, will still be subject unto Christ, because he was in the eternal world, the first-born of every creature, and the beginning of the creation of God. Hence in the patriarchal order, he rules by right of birth.

"If I tell you of earthly things and ye believe not, how shall ye believe if I tell you of heavenly things?" I might enlarge the subject by connecting the family of Adam with other branches of Christ's kingdom, and of the celestial family in other planets and worlds, many of which are older and much larger than our earth, but peopled by branches of the celestial family, who are of the same kindred and race that we are; viz., the sons and daughters of God.

I might also tell you of the continued exertions of creative power by which millions of new worlds will yet be formed and peopled by king Adam and his descendants, in the name, and by the authority of Jesus Christ, and by virtue of the holy priesthood which is after the power of an endless life, without beginning of days or end of years, and thus go on enlarging and multiplying, conquering and to conquer, till Abraham's seed become numerous as the sand; and all the saints of the last days possesses a kingdom and dominion of his own posterity, vastly more numerous than king Adam will possess in the great restoration of all things pertaining to this little earth; but you are not able to receive heavenly things as yet, and therefore I forbear, and let the things of earth suffice, at least for the present; and till the Saints should be counted worthy of endowment, and of an entrance into the sanctuary of our God. For there shall the greater things be made manifest to those who are overcome and are counted worthy.

I now wish to say a few words on the subject of matrimony, and also on the subject of raising and educating children.

Who that has had one glimpse of the order of the celestial family, and of the eternal connexions and relationships which should be formed here in order to be enjoyed there; who that has felt one thrill of the energy and power of eternal life and love which flows from the divine spirit of revelation, can ever be contented with the corrupt pleasures of a moment which arise from unlawful connexions and desires? Or what Saint who has any degree of faith in the power of the resurrection, and of eternal life, can be contented to throw themselves away by matrimonial connexion with sectarians or other worldlings, who are so blind that they can never secure an eternal union by the authority of the holy priesthood which has power to bind on earth that which shall be bound in heaven?

By such a union, or by corrupt, unlawful, and unvirtuous connexions and indulgences, they not only lose their own celestial crown and throne, but also plunge their children into ruin and darkness, which will probably cause them to neglect so great salvation for the sake of the love and the praise of the world, and the traditions of men.

O my friends—my brethren and sisters, and especially the younger classes of our community! I beseech you in the fear and love of God, and entreat you in view of eternal glory and exaltation in this kingdom, to deny yourselves all the corrupt and abominable practices and desires of the world and the flesh, and seek to be pure and virtuous in all your ways and thoughts, and not only so, but make no matrimonial connexions or engagements till you have asked counsel of the spirit of God in humble prayer before him; till you know and understand the principles of eternal life and union sufficiently to act wisely and prudently, and in that way that will eventually secure yourself and companion, and your children in the great family circle of the celestial organization.

I would now say to parents that their own salvation, as well as that of their children, depends to a certain extent on the bringing up of their children, and educating them in the truth, that their traditions and early impressions may be correct.

No parent who continues to neglect this after they themselves have come to the knowledge of the truth, can be saved in the celestial kingdom.

I would earnestly recommend that all sectarian books, tracts, pictures, paintings, etc., which are not according to the truth, be removed from the family circle of the Saints, and that their children be not suffered to read them, at least till the truth has taken hold of their minds sufficiently, that they may be able to contrast the one with the other, and to perceive the difference. Sectarian sermons, and their manner of worship, and their Sunday schools, are also a great damage to children, being well calculated to rivet upon their young and tender minds the most vague, mysterious, and erroneous notions and principles, which may prevent their ever being open to the conviction of the truth. And even if they should embrace the truth afterwards, they will find their perceptive faculties so blunted and beclouded by early impressions and traditions, that it will continue to retard their progress in the comprehension of truth, insomuch, that many of its plainest and simplest principles will either remain entirely unperceived by them, or else be seen through a glass darkly, as it were, and thus lose much of their force and beauty.

For instance, let a child read a pictorial bible and examine the pictures. He at once concludes that these pictures are a part of the original, and that they are true representations of the scenes as they really took place; and they will be very apt to judge of the ordinances and forms of worship just as they saw them pictured.

So with the comments which may be interspersed, or even the headings of the chapters which men have introduced.

Such, then, is the power and influence of early tradition, and such the causes which have been operating for ages, to blind the minds of men on religious subjects, till at length the great majority are rushing *en masse* to destruction, like the blind into the ditch. And those who would escape have a hard struggle, both with their own traditions and the opposition of their neighbours, though truth may be set before them so plain, beautiful, and evident, that pure intelligences would wonder and be astonished that it is not immediately embraced.

Fathers and mothers, can you realize these facts, and not feel a strong sense of obligation resting upon you in regard to your children? Can you contemplate the present state of the world and not feel an exceeding desire to take your family and flee from the confusion of Babel, and go where you can be associated with the children of light?

Strive then by example and precept, to teach your children in the light of truth, and have no more to do with the doctrines, books, creeds, tracts, commentaries, sermons, almanacks, periodicals, romances, meetings and schools, which are calculated to blind their young and tender minds and lead them into error.

My heart is often pained when I enter a house of the Saints, and find their walls ornamented, and their tables, shelves, and book-cases still groaning as it were with the weight of sectarian paintings, books, and trash. Brethren, I would either sell them at auction to those who wish to purchase, or else I would heap them up and have one good fire; and then I would be to some expense to furnish my family with useful works, such as maps, charts, works of science, and, above all, a good supply of religious information from the true source.

In regard to matrimony, I suppose some will tell me that in the resurrection they neither marry nor are given in marriage. That is true, for the best of all reasons—because they do it here; and thus bind on earth that which shall be bound in heaven, and that too by God's own authority; this being the world of preparation and that the world of enjoyment. Therefore there is no need of doing it in that world.

Those who do not understand and attend to the ordinances and authority of God in this world, neither by themselves nor by proxy, are not counted worthy to enjoy the celestial glory in the world to come; therefore, they must remain as they are, and never enjoy that sweet union and exaltation, which is prepared for the Saints of the Most High.

Thus all are judged according to the deeds done in the body; and that which they sow, they shall also reap.

If they choose in this world to follow the wicked lusts and pleasures of the moment, by unlawful connexions; or if they choose to be united after the manner of this world, by being joined with a companion who is not worthy of an eternal covenant, and of the "seal of the living God," why then, the consequence is, that they enjoy the things of this world, and the pleasures and passions thereof; but death closes the scene, and eternity finds them poor wanderers and outcasts from the commonwealth of the celestial family, and strangers to the covenant of promise. Their former covenants come to an end with their life, and in that world they can neither marry nor be given in marriage; consequently, they must remain unassociated in a family capacity, and, therefore, have no kingdom over which to reign, nor any possible means of increasing their own glory.

There will be weeping, wailing, and gnashing of teeth indeed; for who can endure eternal disappointment?

Who can endure to be for ever banished and separated from father, mother, wife, children, and every kindred affection, and from every family tie?

For none of our relationships will be recognized by the authorities in that world, unless secured to us here in an everlasting covenant which cannot be broken, and sealed by the constituted authorities of the living God.

Well did the Lord promise by the mouth of the prophet Malachi, that he would send Elijah the prophet before the coming of the great and dreadful day of the Lord; and that he should turn, seal, or bind the hearts of the fathers to the children, and the hearts of the children to their fathers, lest the whole earth should be smitten with a curse.

And if you will receive it, Elijah the prophet has been sent in these last days to man on the earth, and has conferred the keys of the sealing power that others might go forth in his spirit, power, and priesthood, and seal both on earth and in heaven. But they have done unto some of them whatever they listed, and even so may others perhaps suffer under their cruel hand.

But the keys are on the earth, and shall not be taken from it till the sealing is accomplished.

Not yet revealed.

Therefore, O ye Saints of the Most High! build the temple and sanctuary of our God, and gather together thereunto. For there, saith the Lord, will I reveal unto you the fulness of mine ordinances pertaining to the holy priesthood and preparation, by which the living and the dead may be redeemed, and associated in the exalted principles of eternal life and joy. Amen.

P. P. Pratt.

ANSWERS TO QUESTIONS.

Was Jesus baptized for the remission of sins?

This is easily answered; for he that was without sin, could by no means be baptized for the remission of sins; but in order to fulfil all righteousness, and, consequently, a neglect of that which was a portion of righteousness, would have been sin. On this subject we have much pleasure in presenting the following extract from the thirteenth chapter of the second Book of Nephi, pp., 123, 124, Book of Mormon.

"And now, if the Lamb of God, he being holy, should have need to be baptized by water to fulfil all righteousness, O then, how much more need have we, being unholy, to be baptized, yea, even by water. And, now, I would ask of you, my beloved brethren, wherein the Lamb of God did fulfil all righteousness, in being baptized by water? Know ye not that he was holy? But notwithstanding he being holy, he showeth unto the children of men, that according to the flesh, he humbleth himself before the Father, and witnesseth unto the Father, that he would be obedient unto him in keeping his commandments: wherefore, after he was baptized with water, the Holy Ghost descended upon him in the form of a dove. And again: It showeth unto the children of men the straightness of the path and the narrowness of the gate by which they should enter, he having set the example before them. And he said unto the children of men, follow thou me."

Have those who have not been baptized, and have not had hands laid on by those who have been sent of God, the gift of the Holy Ghost?

No. But there is a difference between having that light which lighteth every man that cometh into the world, and the *Gift of the Holy Ghost*. It cannot be denied that many, under a broken covenant, have had much of the Spirit; but it should ever be borne in mind, that the general influence of the Spirit is not the gift of the Holy Ghost.

To the other items, which are not definitely put, we would remark, that if Christ was baptized for the remission of the sins of mankind, there would have been no need for him to shed his blood for the same object; but he undoubtedly was an ensample unto those that follow him, in all things, in which he was inimitable.

There is a beautiful idea connected with the baptism of the Saviour, which is, that his sonship was then publicly declared by his Father, when a voice from heaven was heard, saying, "This is my beloved Son in whom I am well pleased."

So, unquestionably, is it with his followers, he having made atonement for the sins of the world, no one can lay claim to sonship of the Most High until they have followed the ensample of him, their elder brother, in submitting to the great law of adoption, by being baptized in his name for the remission of sins. There is one great privilege much overlooked by professors of religion, in modern times. It is written that, he came unto his own, but his own received him not, but as many as received him, to them gave he power (or the privilege) to become the sons of God, even to them that believe in his name.

Here, then, is a manifest distinction made between those that believed and those that became obedient. The former condition of faith was absolutely necessary in order to enjoy the privilege of becoming sons of God, whilst it is equally evident that to exercise faith without obeying the great law of adoption, must necessarily exclude them from becoming sons of God; for it is evident that the means of entering into the kingdom of God, was not by being born of blood, nor of the will of the flesh, or of man, but the divine ordinance ratified by the example of the Saviour, in being born of water and of the Spirit, in order to enter into the kingdom of God.

Thomas Ward.

EXTRACT OF A LETTER FROM ELDER E. F. SHEETS.

I have been in the Bradford Conference for about six months, and on my arrival the prospects were not very encouraging; but, to my great satisfaction, the work of the Lord has taken a fresh start—the Saints are united in love, and harmony prevails in our councils; and I can truly say, that I never saw a people more willing to hearken to counsel, and to do the will of the Lord, as far as they know it, than they are at present; and I pray that they may ever continue to be so. As for the public, generally, that come to hear, they apparently go away well satisfied, and they manifest their sincerity and belief in the work by frequent attendance, and by coming forth from time to time to obey the fulness of the gospel. On last Friday week I baptized twelve in Bradford, and on Sunday, brother Milnes, one. On Monday I administered baptism to two more—one of them was a young lady in connexion with the Methodist Association, and the ministers of that society are beginning to make a fuss about it. On Tuesday I witnessed the baptism of one in Leeds; and on Wednesday I baptized two ladies in the same place. Our meetings are well attended both in Leeds, Bradford, and Idle. On Sunday there was one more baptized in Bradford; and yesterday I administered the ordinance to three more in the same place. There are many more believing in this conference, who, no doubt, will ere long obey the gospel; and I think I may say that the prospects here are very promising indeed. There have been twenty-two baptized since I saw you in Manchester: and I often think of what Brother Woodruff said when here, "that he believed there would be a great work done," and, indeed, it has every appearance of it.

You advised me to make some inquiries about the last words of our beloved brother, Barnes, I have done so, and from the best information I can get from those who attended him in his last hours, it appears that he talked much about the prosperity of Zion, and the spread of the gospel; and, when he had many pains upon him, he exclaimed that he should soon have done with them, but that the hour cometh when the haughty, and the proud, and the oppressors of the poor would call for the rocks and mountains to fall upon them, and hide them from the face of Him that sitteth upon the throne; and he seemed to say that the time was not far distant. He also talked much about his father and mother, and his friends in America, but especially of his mother, and soon after this, like the prophets of old, he gathered up his feet and fell asleep in Jesus.

* * * * * * * *

E. F. Sheets.

May 7, 1845.

To Messrs. Woodruff, Hedlock, and Ward.

The following is a copy of the inscription, forwarded to Brother Sheets, for the Tomb of Elder Barnes.

IN MEMORY OF

LORENZO D. BARNES,

Who died on the 20th of December, 1842,

AGED 30 YEARS.

He was a native of the United States, an Elder of the Church of Jesus Christ of Latter-Day Saints,

A Member of the High Priests' Quorum, and also of Zion's Camp, in the Year, 1834,

And the First Gospel Messenger from Nauvoo

who has

Found a Grave in a Foreign Land.

Sleep on Lorenzo; but ere long from this
The conquer'd tomb shall yield her captive prey:
Then with thy quorum shalt thou reign in bliss,
As king and priest for an eternal day.

Editorial.

In concluding another volume of the Millennial Star, we would express our gratitude to our heavenly Father for having been preserved to effect the same, and for all his mercies that we have experienced during another year. To our numerous and increased number of subscribers, we have to return our sincere thanks for their patronage; and as the kingdom of God continues to progress, so the interest thereof with the Saints will continually increase, and we pledge ourselves in the future to spare no exertions to render the Star an interesting and useful medium, through which all things necessary may be communicated connected with the rolling onward of the kingdom of God.

We have to apologize for the delay in publishing this month, and on several other occasions, and have to state that in all cases it has arisen from too much pressure of business arising from other sources; but for the future we shall endeavour to make such arrangements as shall ensure the publication as nearly as possible to the first and fifteenth of each month. It is probable that the first issue of the sixth volume will be made on the fifteenth of June.—It is also intended to complete a volume in half a year, that they may be uniform in size with those lately issued—thus forming two neat volumes in the year.

We feel to congratulate the Saints on the present commanding position of the Church of Jesus Christ, and exhort them to renewed dilligence in the service of him who, under the most trying circumstances, has proved their deliverer and friend—even their Great Master, the Lord Jesus Christ.

We are fully convinced that as time progresses, the trials of the Saints increase; and inasmuch as they are faithful, they will daily be preparing for all the great purposes that will be necessary to fit them for the grand concluding scenes of the last days. And while we contemplate the calamities that are fast approaching, let us also take courage from the past—let us call to mind the floods of tribulation which the church has had to wade through the past year, including the murder of the prophet and patriarch—a crime of such a die as stamps with everlasting infamy the land in which it was perpetrated, and where, by the administrators of justice, it is still unavenged.

But let the Saints take courage, for while to a superficial observer the cruel persecutions which the church has had to endure, may have appeared at times to have made her stagger in her progress, it has been but the illusion of the wicked; for while it might be anticipated that the tornado of violence would destroy her, she has been like the cedar of Lebanon, extending and strengthening her roots, and attaining a power of endurance that shall cause the fiercest storm of persecution to fall inocuously upon her. Let her present position in Europe and America bear witness to the fact, and let the Saints be of one heart and of one mind in carrying out the purposes of the Most High in building up the temple of the Lord, and in establishing Zion.

We are aware that many things appear insurmountable at the first, and the prospect of ultimate success to our limited vision appears dim indeed; but let us also remember that all things that are put into operation to accomplish the great designs of Jehovah in the last days, will have his blessing upon them, and that he intends

all things to be made subservient to the preparing of a people for himself; and let us also remember, that the cowards and the unbelieving shall perish. Rev. xxi. 8.

It may be considered an easy matter—when the day of struggle is over—when the battle has been fought by the patient endurance of the faithful, to enter in and enjoy the triumph of the victors; but not so. Let no one be deceived; they who have not suffered shall not reign, but the glory shall be given unto them to whom it is due.

We have to entreat the patience of the Saints in relation to the business transacted at the last General Conference. We are confident of the importance of the measures there decided upon, and would state that we are, with prudence and caution, endeavouring to lay a sure foundation for the completion of a great work in connexion with the kingdom of God.

By directing our attention to the subject, we find there are more things to be attended to than what we had anticipated, and as the Saints are, and ever have been, a law-abiding people, we are desirous of manifesting in all our actions, and in all lands where our lot may be, that, it is our principle to conform to, and support the laws thereof. Let not the Saints, therefore, manifest a degree of impatience, for we assure them that no time shall be lost by wilful neglect in the accomplishment of the objects contemplated.

We have placed on record this month some of the tragical occurences that have lately transpired in various parts of the world; and there are many which we have not enumerated, of a very serious character, but sufficient to convince an enlightened servant of the Lord, that peace is taken from the earth, and that sorrows and afflictions of various kinds shall fill its place; while in the political horizon we behold not very distant, clouds big with ruin and devastation, which the rulers of the nations are endeavouring to rein in for a season, though still adding to their potency, that ere long they may burst forth with untold energy in the mighty and overwhelming struggles of the last days.

We would desire to make a remark on the subject of Emigration. Much greater facilities are afforded at present for the Saints to emigrate to different parts of the Eastern States, inasmuch as the American churches have been organized into Conferences with presidents similar to what they are in Britain; and we would give a word of counsel to such as are so circumstanced as to arise and fulfil the word of the Lord, to do so, and they shall be blest.

Were we to make some flattering statements in relation to the place of gathering that were calculated to induce false hopes, we should be highly culpable; but not so, we would speak plainly and say, do the will of God and keep his commandments, but expect to be tried to the end, wherever your location shall be; and inasmuch as you are beloved of the Lord, your chastening shall be unto perfection, and by a patient endurance in well-doing, your end shall be glorious.

NAUVOO AT PRESENT.

The special annual conference commenced on the 6th of April, and adjourned on the evening of the 9th. It was the largest assembly ever gathered in Nauvoo on a similar occasion, by many thousands. The congregation covered from two to

three acres of ground, and were variously estimated from 20,000 to 40,000. The most perfect order prevailed, notwithstanding the city authorities had ceased to act since the repeal of the charter, and consequently there was not a policeman or constable on the ground. It was decided by Doctor Goforth, that the deacons preserved much better order than what had been effected by the police on former occasions. Every proposition presented to the church was carried without a dissenting voice. A resolution was passed to recommence the Nauvoo House, and put up its walls this fall.

An immense immigration is expected this Spring, and notwithstanding the departure of apostates and their followers from our city, it is almost impossible to find an empty house or a room to rent. The gathering is coming in from nearly all the branches, and business moves as busily around the temple as it does around a beehive in May.—*Extract of a letter from elder G. A. Smith, to elder W. Woodruff, Dated April 13th*, 1845

SIGNS OF THE TIMES.

We feel it our duty to put on record this month, a few of those signs which are thickening fast around us, and which prognosticate, unerringly, the coming of the Lord. England, France, and America have become distinguished in the annals of history, as being in an unexampled manner the theatres of very numerous and horrid crimes, illustrating the fact that peace is taken from the earth. We would not wish to harrow up the feelings of our readers by a recital of the murders, &c., with which the columns of almost every public paper are fraught—neither would our space, by any means allow it. We have also to record a most lamentable occurrence at Yarmouth, by the fall of a suspension bridge, when some three or four hundreds of men, women, and children were precipitated into the water, and this too in a moment of gaiety, when crowding to witness the aquatic performance of the clown of Cooke's equestrian circus being drawn in a washing-tub by four geese.

Awful Loss of Life at Yarmouth.—Never, since the devastating plague of 1759, has Yarmouth witnessed any calamity like the present. The total number of bodies found, on the last report, was 78, though it is supposed that some thirty or forty more may yet be found. Every one feels as though it were some special judgment, and every countenance is expressive of woe at the lamentable event, and the horrid details that have been narrated at the inquests held upon the bodies.

A Dreadful Accident in France.—We have also to record a frightful accident at Lyons, which took place on the 1st instant—the day of the King's *fete*—from the crowding of persons on a bridge, to witness the fireworks upon the occasion. The bridge called the *Pont de Pierre* is a very strong old narrow bridge, not more than eighteen feet wide. This bridge, then, being facing the one for the display of fireworks, was densely crowded with persons, as well as both banks of the river. It was estimated by a military gentleman, that the number of persons present was not fewer than eighty thousand.

After the fireworks were over, the people began to disperse, and multitudes from both sides of the river, on their way home, had to pass this fatal bridge, consequently the bridge became completely choked up, it being impossible to move either one way or the other. The women became frightened, and many fainted; then commenced the horror—the dreadful struggle—the struggle for life: all at once a panic seemed to seize the people, making them think that a portion of the bridge was giving way; and there was some reason for thinking so, for part of the wall, on one side, had been taken down to give facility to the workmen who are erecting a new bridge close to where the old one stands, there was, therefore, nothing to save them from being pushed into the river.

All at once, then, this mass of people turned round, pushing with dreadful force against each other—the women, the children, the young girls, and the old men fell in heaps, and were literally trodden to pieces. To the honour of the French character be it spoken, that many of them thought more of saving others than of saving themselves: as it was, upwards of twenty persons were killed, and many dreadfully wounded, and many, probably, were pushed into the river, so that the real loss of life cannot be stated. The houses near the bridge were filled with the dead and dying.

One poor gentleman, from Villefranche, lost his only son in a most dreadful manner, a very fine boy, his only hope—he was literally flattened, smashed to pieces. Never will the recollection of this lamentable scene of the *fete* of Louis Philip, be effaced from the memory of those who witnessed it.

Snow Storm in Russia.—In the south-west province of Russia, a violent snow storm occurred about the middle of March, which continued for six days. It extended over the governments of Volhynia, Podolia, and the province of Bessarbia, and caused the greatest destruction to life and property. Seventy-six persons are reported to have perished.

Wreck of the American Steamer, "Swallow."—The city of New York was thrown into a state of great excitement by the striking of the steam-boat Swallow, on a rock, in coming down the Hudson River. The accident appears to have occurred from the wreckless carelessness, while racing with other steamers. The New York papers contain several accounts of the disaster, and the details are truly horrifying. The number of passengers on board is variously stated. By some, it is given at 300; by others over 500. It appears that the "Express" took on board 40; the "Rochester" 90; carried to Athens and Hudson, 70; making a total of 200. At the lowest computation, from forty to fifty persons were drowned.

Fire, and Dreadful Loss of Life, in Spain.—An accident, which produced a most lamentable catastrophe, happened on the 3rd instant, at Valencia, in Spain. A fire broke out in the premises of a confectioner, but was rapidly extinguished without any serious consequences; but at a manufactory of cigars, nearly adjoining, several hundreds of young women were employed at the time. A report got among them that the gas pipes had burst, and that they were likely all to be burnt alive. Under the terror of this impression, they all rushed to the doors and staircases, and in the confusion, 18 were killed, and 50 so seriously injured that they were obliged to be carried to the hospital.

Dreadful Fire at Pittsburg, and Immense Destruction of Property.—The dispatches by the New York packet-ship, Sea, Captain Edwards, have just been landed at Liverpool; they comprise papers from that city to the 15th, two days later than were conveyed by the New York and London packet-ship Westminster. We have received by this arrival distressing accounts of a most disastrous fire at Pittsburg, a rising and important city in Pennsylvania, destroying twenty squares of the city, comprising about 1,200 houses, the loss of which is estimated at £2,000,000 sterling. It is the next largest city to Philadelphia in the State of Pennsylvania. Its population is about 25,000, and it was becoming a place of great commercial importance. Those acquainted with the plan of Pittsburg will be aware of the extent of the terrible calamity, when we state that nearly all that portion of the city extending from Ferry-street up the Monongahela river to the city line, and thence to the head of the entire suburb called "Pipetown" (Kensington), had been destroyed. The fire reached up Market-street, as far as the south side of Third-street, and up Wood-street as far as the south side of Diamond-alley. The boundaries of the burnt district may be thus described: from Water-street up Ferry to Third-street (the old Presbyterian Church was saved) up Third to Wood; up Wood to Diamond-alley, both sides; up Diamond-alley to Smithfield-street, and thence down Smithfield to Fourth-street, both sides; up Fourth-street to Ross-street, and thence to the head of Pipetown, including, as we have estimated above, about 20 squares, and comprising from 1,000 to 1,200 houses. Many of the warehouses contained goods of immense value—they were grocery, dry goods, and commission houses, and their spring stocks had been just laid in. The fire originated in a frame building over an icehouse, belonging to William Diehl, near the corner of Second and Ferry-streets. The wind was blowing stiffly from the north-west, though it frequently veered to other points, and owing to its variations, the fire extended up Wood-street farther than it otherwise could have done. It was discovered about twelve o'clock, and was not checked till five in the afternoon. The progress of the flames was so fearfully rapid, that many persons had not time to remove their goods—others, again, had got their property into the street, when the flames, seized it there, before it could be removed to a place of safety. Others, still, would not believe the devouring element could reach their dwellings, and did not think of removing until it was too late to save their furniture. Many people escaped with nothing but the apparel they had upon their persons. At dark you might see in every direction families sitting without shelter, guarding such portions of their household furniture as they were able to save from the flames, and not knowing where they would lay their heads or procure a morsel of food. The Councils met in the afternoon, and attempted to devise some means to stay the conflagration. It was proposed to blow up houses that seemed in the way of the flames. The deliberations, however, were ineffectual in results, and one or two buildings were blown up.

It will be many years before the city can

recover from the effects of this dreadful calamity; it has cast a blight over the commercial and manufacturing enterprise of hundreds of most worthy citizens, and in an hour has swept from them all the profits of years of toil and industry. Two lives were lost at the fire. One was an old woman in the neighbourhood of Grant and Third-streets, who had no aid to remove her furniture, and she refused to leave her dwelling until it was too late to save her. The other was a gentleman doing business in Wood-street. We hear rumours of many lives being lost, but as none of the reports are authentic, we refrain from giving them until we receive more reliable information.

THE BLOOD OF CHRIST.

In order to guard against heresy in doctrine by those who are occasionally over zealous, and who do not use sufficient caution in their addresses to the public, we beg leave to make a remark or two with regard to the important subject at the head of this article. We read that the blood of Jesus Christ cleanseth from all sin: and most assuredly it does. Jesus Christ has paid the debt for the human family, but it is left to themselves to make that atonement applicable to them individually. The Lord requires obedience from us in order that we may enjoy the remission of our sins, which he has purchased by his blood; but let no one make a mistake in this important subject, by supposing that the mere act of baptism is an atonement, for it would be totally inefficacious unless the blood of the Saviour had been shed for us. It is as it were as if we were greatly indebted to some one, together with the multitude surrounding us, and an individual pays the debt of the whole, but before we are allowed to enjoy the privilege of the liquidation, we are to acknowledge the payment, and give credit to him who has been our daysman, and who has answered the obligation that devolved upon us.

NOTICES.

We expect that the Doctrine and Covenants will be issued with the First Number of the Sixth Volume of the STAR.

On and after the 1st of June, all letters to Messrs. Woodruff, Hedlock, and Ward, must be addressed to Stanley Buildings, Bath Street, Liverpool.

ERRATA IN OUR LAST NUMBER.—*Owing to the great pressure of business during the time of our getting out the last number, our printer made several mistakes. In the 28th article of the Joint Stock Company, for "disease," read "decease." And at the bottom of* 181 *page omit the last line, commencing with the word "weather," which line should be at the bottom of the* 182 *page. Also in the sixth line from the bottom of the* 102 *page, for "recolieclions," read "recollections."*

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